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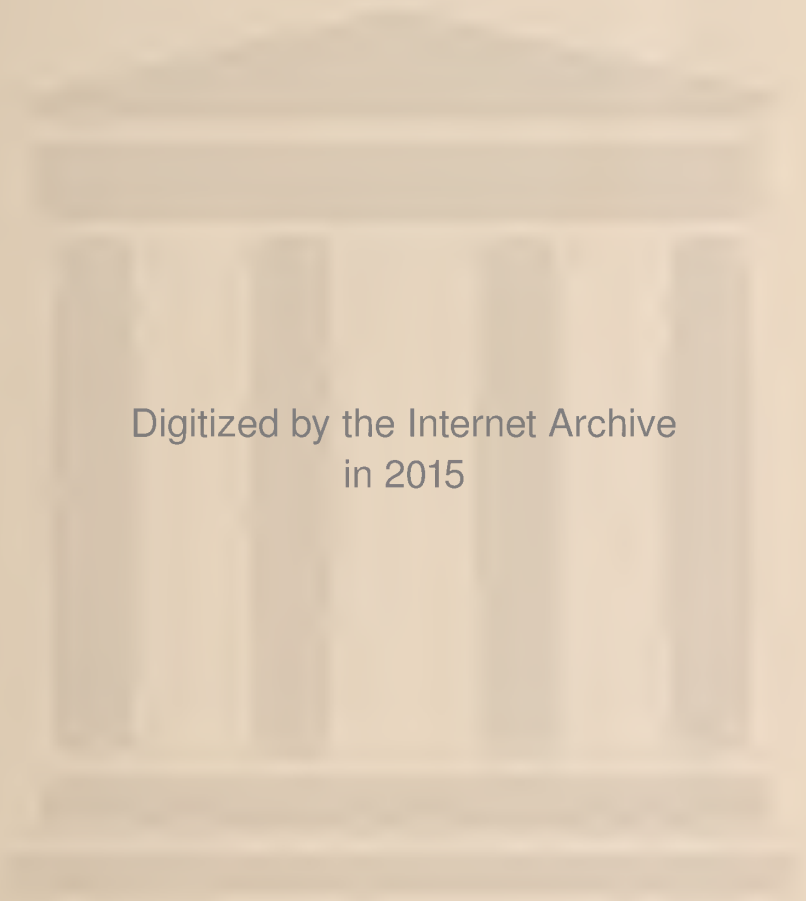

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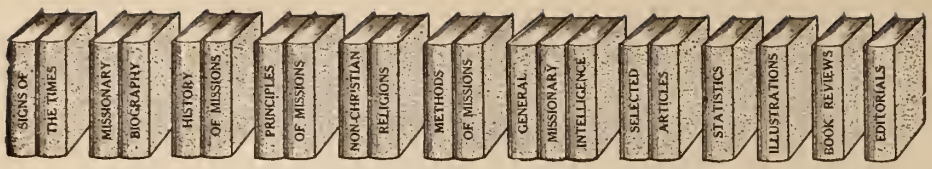

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MAKING THE BEST OF POOR EQUIPMENT

Inside the Old Dispensary of the American Mission in Koweit, Arabia

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PLANNING FOR A BETTER ENGLAND

WHAT NATIONS have learned the lesson that God would have them learn from the war? In America national prohibition of intoxicating drink has been established, money is given more freely, but there is still the same extravagance, unrest and selfishness. France has suffered and at first turned her thoughts Godward, but now is again becoming thoughtless in religious matters; Russia has overthrown the Czar's autocracy but knows nothing of law and freedom; Italy and the Balkan States are turbulent and self-seeking; Turkey is dismembered but unrepentant, and is uninstructed in righteousness; Germany and Austria are defeated but are hoping some day to retaliate. England, with problems almost too great for her to grapple with, is torn by factions and disputes. Will Great Britain learn her lesson?

Recently the Council of Christian congregations representing one hundred and twenty churches of Manchester drew up a manifesto urging the establishment of a better England, socially, industrially and religiously. The objectives sought include (1) an adequate wage, so that families may be brought up in health and vigor; (2) reasonable leisure for every man, for the development of life and the use of things God has given all men richly to enjoy; (3) dwellings and surroundings which shall make for virtue and happiness; (4) a liberal education, based on a religious foundation, within the reach of all.

As disciples of Christ these congregations are committed to the following principles: (1) that every soul is of infinite and equal value, because all are children of one Father; (2) that while the production of wealth in the interests of the community is a Christian duty, the pursuit of personal gain as a main end of life is not only un-Christian but anti-Christian; (3) that as Christians are members one of another, therefore they have mutual obligations of service;

(4) that society has the duty towards its members of seeing that all have the opportunity to live a good life; (5) that there is a grave responsibility resting upon every man to labor with all his strength for the common good, constrained and inspired by the great love wherewith Christ hath loved us.

The spirit of distrust and suspicion will be removed as Christ's teachings are followed, and to this He is calling all people everywhere. It is not enough, however, to see the ideal. There must also be the *power* to attain that ideal.

CHRISTIANIZING CHINESE IN AMERICA

AT our own doors in the Metropolis of America and in the Metropolis of California there have been for years Chinese quarters where temples, or "Joss Houses," theaters, opium dens and other Oriental institutions that have been looked upon by Americans chiefly as curiosities. Christian work has been carried on in these quarters in a small way but no adequate organized effort has been made to Christianize them. The earthquake in San Francisco destroyed Chinatown but it has been rebuilt and is again a heathen show place for sightseers. New York's Chinatown has been affected by a different kind of earthquake. It has now a Christian Chinese Mayor, Lee Tow, and has been transformed if not wholly regenerated. Not all the people have become Christians but the Joss House has been closed and the public idols destroyed or dethroned.

Some years ago when this picturesque but vice-ridden quarter was the haunt of the "white slave trader" and the opium and gambling joints flourished, Lee Tow came to Chinatown and began to seek out those Chinese who were Christians. Gradually he gathered a following, although it was slow work, and recently the Chinese Consolidated Benevolent Association elected him as President, the first Christian who ever held the office in Chinatown. The former "Joss House" is now the headquarters of the Benevolent Association and the old bell with which worshippers were wont to drive away evil spirits and the gilded carving on which they tried their "luck" before embarking on any enterprise, are only relics of the past superstition.

Another encouraging sign of the fruit of Christian influence on Orientals, in America is the work among Chinese students at Lehigh University, Bethlehem, Pennsylvania. For more than five years members of the Chinese Students Club of the University have met regularly each Sunday afternoon to study and discuss the Christian religion and other vital topics with the General Secretary of the Y. M. C. A., J. Mark Frey, as their leader, these men are endeavoring to absorb the best that the western world has to give so

as to qualify themselves for positions of responsibility upon their return to China. Such topics as the following are discussed in the class: "How did we get the Bible?", "Christian Internationalism," "The Difference between a Moral man and a Christian man," "The Christian Ideal of Service," "Unity of Protestant Churches," "Christianity and the War," and "Prohibition." As one result, each year one or more of these young men have become Christians, Church members and effective missionaries among their fellows. One of them who recently entered the University as a pagan became in his senior year Chairman of the Missionary Committee and upon his return to China, has continued his Christian work.

A NEW OUTLOOK FOR THE Y. M. C. A.

A LITTLE over fifty years ago, in 1868, the American Young Men's Christian Association held its national convention in Detroit. There were then 257 associations in the United States and Canada, with a membership of about 50,000; and property and funds amounting to some $700,000. There were only about twenty employed officers giving all their time to the work. At that Convention the first General Secretary of the Association was elected. The program of work included only general religious activities, and was confined to the United States, Canada and the British Isles.

On November 19, 1919, the International Association met in Detroit again to hold its fortieth Convention. There are now 2,077 associations in the United States and Canada, with a membership of over 750,000 and property valued at $107,870,000. The number of employed officers and staff, giving all their time to Association work is 5,076. These men conduct not only general religious and social work, but physical training, educational classes, Bible schools, and various vocational and cultural classes. There are 129,000 men enrolled in Bible classes alone. The work has spread over all the world. The International Committee has 164 special secretaries on the home field, and 196 abroad. At this Convention, there were present some 4,500 delegates from Canada, from the various states of the Union, and from many foreign lands.

The outstanding feature of the Convention was its emphasis on the evangelical Christian basis and purpose of the work. It was frankly acknowledged that in many cases the physical, social and intellectual activities have obscured the religious; and that in some cases there has been a tendency to make the Association a substitute for the Church. The reports of Committees and the speakers at the Convention stood firmly for a return to the higher ideals and standards of the Association.

FIRST: The supremacy of the religious purpose of the enter-

prise was proclaimed, with its dependence on spiritual forces and the need for deeper prayer life among employed officers and members.

SECOND: The maintenance of the evangelical basis was agreed upon. All officers and active members must be full members of evangelical churches—those accepting Christ as the Son of God and only Saviour of men. Dr. John Timothy Stone gave a powerful opening address on the text: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." The Convention voted in favor of giving special attention to the selection and training of secretaries, with emphasis on thorough training in the religious aims of the Association, the meaning of the Christian doctrines, and in religious activities.

THIRD: The evangelistic aim of the Association was brought forward. On the last evening of the Convention fifty evangelistic meetings were held in various churches of Detroit, under the general direction of Dr. Sherwood Eddy. At these meetings evangelistic messages were given, and men were invited to make a definite decision for Christ.

FOURTH: In connection with Dr. W. Douglas Mackenzie's careful report on "The Relation of the Y. M. C. A. to the Churches," some failures of the past were mentioned, and several constructive recommendations were proposed. The local associations were instructed to work in closest harmony with evangelical churches, cooperating with them in all forms of Christian activity and avoiding any spirit of rivalry. The Convention authorized the appointment of a Commission to enter into negotiations with the various evangelical denominations with a view to a careful study of the relation between the churches and the Association, and to outline a program of work for the coming year.

The Young Men's Christian Association has been a mighty force for good in the life of young men, not only in America but all over the world. It has, through its buildings and secretaries, made homes for many who were strangers in cities and towns. It has brought the claims of Christ to uncounted multitudes; has conducted hundreds of thousands of Bible classes; has given many educational opportunities to those who would otherwise have been deprived of them; has assisted many thousands of young men to select careers of Christian service: has developed a boys' department which has touched the lives of many boys in their teens.

With a new emphasis on the religious and the spiritual, and with the exercise of greater care in the selection of secretaries, we look for a period of still larger usefulness for this great organization. The Young Men's Christian Association will succeed in proportion as its leaders systematically put "first things first."

POLITICS AND MISSIONS IN MEXICO

POLITICAL complications between the United States and Mexico are hindering the return to normal conditions. This is true religiously as well as politically. There are, however, signs of real missionary progress in the redistribution of territory among evangelical missions and the reestablishment of evangelistic and educational work, which has been interrupted by the years of revolution and unrest.

The Mexican Secretary of State now proposes to rescind the stringent anti-religious educational provisions of the new Constitution. The present law provides for freedom of teaching, *except* that it must be non-sectarian, not only in schools and colleges under Government control but in private institutions. No religious association or minister may conduct or teach in primary schools. This provision prevents Protestant as well as Roman Catholic religious teaching in schools. The new article reads:

"There shall be full freedom of teaching, but it must be non-sectarian in the official educational institutions, and primary and secondary education given in the same centers must be gratuitous. Private educational institutions must be subject to official programs and supervision."

This permits private schools, both Protestant and Roman Catholic, to teach religion; and will open the way for increased activity by both Romanists and by evangelical mission workers.

The fear felt by Roman Catholics because of growing evangelical sympathy among the people is seen in the recent edict, issued by the Archbishop of Chihuahua, relative to the excommunication of all persons who send their children to Protestant schools. This seems to show that the Roman Catholic clergy are alarmed by the success of the various schools in Chihuahua, such as Palmore College and Chihuahuense, the International School, and the German College, in which no Roman Catholic instruction is given and two of which are Protestant institutions. The Mexican paper, "El Mundo Christiano" says:

"We are surprised at the lack of humor displayed by the Roman Catholic prelates. To excommunicate for aims of this nature in these times is not cause for fear, but for amusement. But even if a Roman Catholic prelate believes that he is not required to have a normal sense of humor, he should be practical in his defence of the Roman faith. In Yucatan, the threats of the archbishop served to advertise a Protestant school. You should be more careful, Messrs. Archbishops; it is necessary to be practical. You should not give advertisements gratis."

Because of this publicity, many families sent their children to Protestant schools in Yucatan.

As for the political unrest, American business interests generally favor the establishment of stability in Mexico by the armed intervention of the United States. The spokesmen for these in-

terests think that American patience has been exercised long enough, and that the time has come to act energetically so as to put an end to the reign of terror from bandits, and the destruction of American life and property. They believe that intervention must eventually come in the interests of world peace and progress, and that the sooner it comes the better.

Protestant missionaries on the other hand are opposed to such intervention. They sympathize with the Carranza government in the difficulties that harass it, and report that the country is quieting down and gradually returning to normal conditions. These missionaries have no financial or political aims, but only seek the good of the people. They represent millions of dollars and hundreds of lives that have been invested in Mexico with an unselfish purpose. They have been the most influential force to raise the standards of liberty, justice, altruism and education among the Mexicans. As a result, the present government recognizes the value of evangelical missions and many graduates of their schools are in positions of authority or influence. The missionaries know the people and the situation, and their advice is unselfish and in harmony with the higher ideals of modern times.

A Mexican Protestant preacher recently declared that intervention in Mexico by the United States would mean the destruction of all American mission work. Protestant pastors in Mexico have been accused by their enemies of having been bought with Yankee gold, but they have continued their work in the confidence that the Gospel of Christ is Mexico's greatest need. In case of intervention these pastors would be obliged to take their stand against their American friends. Under Carranza's government there has been general religious freedom, and a growing interest has been manifested by the people in the Gospel. The Protestant churches of Mexico City, Puebla, Guadalajara, Monterey and elsewhere are crowded. A recent report of the Methodist Episcopal Church, South, declares that "Those in government circles are decidedly in favor of encouraging the development of Protestantism; many of the restrictions that served to retard mission work in the past are being removed, such as prohibiting the teaching of religion in primary schools, denying foreign clergymen the privilege of preaching the Gospel and forbidding the ownership of property by religious corporations. Students from the theological school in Mexico City say that a few weeks ago members of the Senate spent several days discussing the superiority of evangelical religion, and advocated its acceptance throughout the country. The almost deadly blow that has been given Romanism during the recent revolutions gives evangelical churches an opportunity for spreading the Gospel such as has never been known before. Possibly there can be no clearer evidence of Divine interposition in the affairs

of Mexico than the readiness of the people to buy and read the Bible. They are hungry for the Word of God."

Evangelical Christian work has been carried on in Mexico almost entirely under American auspices, and many believe that it would be set back one hundred years by an American invasion. Mexicans are willing to accept spiritual help from the United States in working out their problems, but they bitterly oppose political interference or armed intervention. This is a crucial time for evangelical missions in Mexico. Opportunity means responsibility.

RELIGIOUS MOVEMENT IN SOVIET RUSSIA

A MEMBER of the British Military Mission at Omsk writes that, as a Christian, he cannot see without regret the disappearance of Christianity among the gifted people of Russia, who will probably become one of the great races of the world. There is danger of the further retrogression of the Russians religiously because evangelical Christians of England and America are taking no adequate steps to give them the Gospel and to train leaders.

The legal obstacles, that formerly prevented evangelical work among the adherents of the Russian Church, have now disappeared, but in the mean time the masses of the people are without religious instruction.

A strong movement has recently begun among the laity and clergy of the Russian Church in Bolshevist Russia. The Muzhiks are convinced that Lenin is Anti-Christ, and as a result the Soviets are alarmed. In Omsk, a detachment of crusaders has been formed to fight against the Reds in defense of the Christian faith as menaced by Bolshevism. These Crusaders wear a large cross on their uniforms. The vice-president of the movement has asked the British Military Mission in Siberia for Bibles in Russian, and other non-sectarian religious literature will be welcomed.

It is time that adequate assistance from America and England be given to these Russians who are groping for the light. A "Russian Bible Evangelization Society" has recently been founded in America with Mr. George C. Howes of Boston as President; Dr. Howard Kelly of Baltimore, Mr. Sidney Smith of Canada, and Dr. David J. Burrell of New York, as Vice-Presidents; Col. E. N. Sanctuary, of Washington, as Treasurer; and Mr. Pertelevitch Raud of Russia, as Secretary. This Society plans to conduct work for the giving of the Gospel to Russia. The Gospel Committee, founded to distribute Christian literature among Russian prisoners of war, is sending Gospels and other literature to Omsk and elsewhere. Another enterprise is Pastor William Fetler's "Russian Missionary and Educational Society" which is now training Rus-

sians in America to become Christian teachers and evangelists in their own country.

Russia has in its vast domain 180,000,000 people, most of whom have never been educated to know the true significance of the Gospel of Christ. It is time that American Christians extend a helping hand to these distressed people in their hour of need. The workers will face difficulties, but none greater than those faced by the Apostles in the first century.

THE CHANGING MOHAMMEDAN WORLD

MOSLEMS can never be what they were before the war. They are being modernized, and it rests largely with Christians to say whether they will become more dangerous neighbors or better world citizens. They are not only adopting new ideals of government and business, and calling for modern books and machinery, but they are changing their social customs and religious ideas. The people are seeking western education. Women long suppressed, are breaking away from their ignorance and seclusion. Cairo recently had a Moslem women's parade, where women lowered their veils and addressed crowds on the street corners. A talented Christian woman preached a sermon in a conservative Cairo mosque that had previously excluded all women. European dress and institutions are being copied throughout Egypt, Syria and Turkey. Will they take also the higher spiritual ideals with the intellectual and material? "Official state religions," says Professor Wendell Cleland of Cairo University, "have collapsed in the Near East, Moslems have lost confidence and old leaders are desperate. There was never before such a spirit of inquiry into religious matters."

Unrest is everywhere, and as the leaders of the people and the proletariat seek better things for themselves they must be guided to distinguish between false and true ideals and values. They must see the worth of honesty, the blessing of unselfishness and the necessity of Godliness. That there is a trend toward Christ among many Moslems is shown by the efforts of mullahs to keep the earnest and intelligent Moslems from deserting Islam.

EVIDENCES OF PROGRESS IN INDIA*

ONE effect of the war, says Dr. H. D. Griswold, has been to break down the natural isolation of India, as nothing else has ever done. The rapidly increasing literacy in English has contributed to this, as well as the number of Indian students who have studied in Britain and America. The rank and file of India's population, from multitudes of villages all over the land, have now

* Based on an article by Dr. Griswold in the Indian Standard.

come into touch with the outside world so that India will be more closely bound up with the other nations. One result is a larger preparedness on the part of the Indian people to listen thoughtfully to all sorts of messages, including the Gospel message. In order to meet the new and enlarged situation there is need of better equipment and large reinforcements. We must devise large things, expect great things and attempt great things. The only limits are those that God places.

The British Government's policy to foster "the progressive realization of responsible government in India as an integral part of the British Empire" is a most momentous pronouncement. Responsible government is to come gradually, so that it is hoped that by the time this is introduced the Indian Church may be able to carry much larger responsibilities than now. As there is to be "the progressive realization of responsible government" in the State, so there must be in the Church. The presence of the national spirit in the churches is proved by the large number of articles appearing on the relation between Church and missions, and by local difficulties in various places. A spirit of self-assertion is a sign of adolescence. It is a sign of growth. There will be numerous changes in mission organization in the near future, so as to allow of a larger degree of initiative in the Indian Church. The Church is to be magnified as the permanent instrument of evangelization in India.

Women of India are finding a larger sphere of service, and constitute a special field of effort for the women of the West. India's womanhood must be raised, educated and helped to advance along with the womanhood of Britain and America. For this great task there must be suitable training, normal, medical and collegiate. There is reason to expect a great development of education among Indian women during the next twenty-five years.

Lastly, there are signs in India of many social reforms along the lines of temperance, child marriage, temple prostitution, and the improvement of child training and home life. But what India needs most of all, and the requisite of all true success, is the knowledge of God and the power that comes through a true acceptance of Jesus Christ.

OPPOSITION TO CHRISTIANITY IN CHINA

SOME reports from missionaries and travelers in China would seem to indicate that the whole country is ready to receive Christ and to join the Christian churches. This is far from true and it is fortunate that there is no wholesale reception of untrained church members, otherwise the new converts could not be assimilated and educated, but would form a weak and semi-Christian Church.

While there are many reasons for encouragement in the number

of inquirers, including educated leaders that are accepting Christianity, there is still determined indifference or opposition on the part of the multitudes. Dr. E. W. Smith, who has recently returned from a visit to China, says that to the superficial observer the progress of the Gospel seems to be amazingly slow, but to one who understands the difficulties of the situation the wonder is that there is any progress at all. The worship of ancestors, and other laws and customs are so deeply rooted that it seems impossible for the Chinese to break away from them. There are also temporal difficulties. For a merchant to become a Christian and to close his store on Sunday is to invite beggary for himself and his family. In one city of 50,000 inhabitants the arrest of progress was due to three facts: (1) The moneyed class, whose annual income is divided among the members of the clan on the annual ancestral worship day, agree that any member embracing Christianity is to be cut out and his portion divided among the others. (2) The large clerk and employe class are not permitted by their employers to become interested in the meetings, for the employers know that acceptance of Christianity will be followed by refusal to work on Sundays, which means dismissing a trained employe and breaking in a green one. (3) The soldier and police class have been forbidden by the higher authorities to become attendants on pain of dismissal. Dr. Smith says that there is no sign of wholesale transformations.

There are many encouraging signs, but missionary work in China must be carried on, not because of the prospect of immediate and large returns on the investment, but because of loyalty to Christ and faith in the power of His Gospel.

POSSIBILITIES IN SIAM

THE Siamese call themselves "free" people; hence, they will adopt no benefit—economic, educational or religious—which would tend to bring them under subservience to another race. The missionaries, understanding this, have made it a point never to interfere in civil affairs, and have proclaimed the Gospel of Christ in a spirit of loyalty to the Siamese government and people.

The war has stirred the national conscience in Siam, and has prepared the way for a more general acceptance of Christianity. Buddhist forces will, on the other hand, probably make a strenuous resistance. Heretofore, they have hardly taken the Christian missionary program seriously. Buddhist priests outnumber Christian missionaries and teachers more than a hundred to one. But the Siamese people have demonstrated that they are capable of understanding Christianity to the extent of conforming more literally to the example and teachings of Christ than any other Oriental people unless it be the Koreans.

THE WORLD'S NEED FOR LEADERSHIP

THE present world situation is a moral challenge to America" says Dr. Sherwood Eddy, who has recently returned from a tour of the world. He gives a brief survey of conditions and forces as he found them. "Japan is at the parting of the ways, facing the second great crisis of her history. In Korea and Shantung she must make her choice between autocracy and democracy, between militarism and freedom. The Japanese are one of the three great expanding and dominant races of the world. The 630,000,000 of the yellow race, or nearly 40 per cent of the world's population, may become a yellow peril, but they are today our golden opportunity to Christianize the Far East.

"China is facing her darkest day politically but her brightest day religiously. The Government is in danger of breaking down. One of four things will happen to China. There is one last chance to save the country from within, or second, the Government may fall, or third, Japan and other nations may try to divide China upon the spoils system, or fourth, she may pass into a temporary receivership under the control of a League of Nations or a group of the powers. Here is our supreme opportunity to raise up a moral Christian leadership which alone can save the nation and give it a lasting foundation for personal and national life.

"India, divided between eight great religions, 147 different languages, and 2,000 different castes, is being united into one burning unit of a new national consciousness. She is entering upon a new era of responsible government. Hinduism and the non-Christian religions cannot furnish a lasting foundation for national life. Now is the time to raise up the Christian leadership which alone can save India.

"The Near East is still the danger zone of the world. Egypt is in unrest, Palestine is seething with Zionism, Mesopotamia is a bone of contention between the French and the Arab Hedjas, and Turkey is awaiting her fate. The whole Near East is under the shadow of Islam, and there is no hope apart from a Christian control. The whole Near East needs help.

"Europe, crippled by the war, is suffering from under production. Industry is paralyzed through vast areas of destruction; transportation, both by land and sea, has partly broken down; there is a serious coal shortage which has left many countries in Europe without sufficient fuel or food to face the winter. With the lack of raw materials, the disappearance of credit, and the

destruction of markets, industry is threatened over wide areas. These together with demoralization of labor, the high cost of living, and lower morale as the result of the war, threaten several countries in Europe with bankruptcy, famine or revolution. The Government of Poland with its twenty-four millions is in imminent danger. Russia is in a welter of Bolshevism. Germany and Austria are largely bankrupt and demoralized. Italy is rent and divided in her industrial, social and political life, and is on the thin crust of a volcano over the difficulty of Fiume. The position of the Jugo-Slavs and the Greeks is precarious. Every country is facing a great crisis, either industrial, social, political or military.

"For the whole distracted world today there is nothing but the Christian solution adequate to meet the present world situation. There is need of a united Church to face such a divided world. There is need of an advance of the Christian forces all along the line."

RELIGIOUS WORK FOR THE ARMY AND NAVY

EVER since the Christian Commission undertook to carry on work for the soldiers during the Civil War, the Young Men's Christian Association has been active in providing Christian opportunities for the men in the American Army and Navy. A department was established for this work at the time of the Spanish-American War, and special secretaries have been called to give their whole time to it. When the trouble arose at the Mexican border the Y. M. C. A. was the first religious or welfare organization on the field. Since that time, however, welfare work has been taken up for soldiers and sailors by other religious organizations, including the Salvation Army, the Knights of Columbus and the Jewish Welfare Board. Regular religious services have also been conducted by United States Army and Navy chaplains, drawn from different religious bodies. Their work has sometimes been very effective and in other cases has been more or less professional and unsatisfactory.

The service of the Young Men's and Young Women's Christian Associations during the recent war was unusual in its character and scope. The Y. M. C. A. had 482 secretaries at work in forty-nine naval centers; 4,309 paid secretaries in American Army areas; conducted work at 2,000 points abroad, with a total personnel of about 12,000 workers. Their service in maintaining the morale of the army and navy is of inestimable value.

Now, however, beginning with November 1st, the United States Government has begun to take over the work of all the outside welfare organizations connected with the army and navy, on the ground that Church and State are separate, and that the Gov-

ernment is the "father" of the men in service and should look after their welfare. This means that the Y. M. C. A. must give up their established work on Government reservations.

On October 31st there were 593 temporary "Y" huts and 1300 Y. M. C. A. secretaries affected by this order. The buildings and equipment cost $4,500,000. For the present, the ten permanent Y. M. C. A. buildings erected in Army Reservations before the war will not be affected. The result of this Government order will be to secularize the welfare work for men in service, and to put the educational, physical training and social activities under control of men in the employ of the Army and Navy.

Some millions of dollars of the money contributed to the "Y" work in the United War Fund are still unexpended. The money was given for a specific purpose, for work conducted under special organizations that are still trustees of the fund. What shall be done with the remainder of this money? As Congress has not yet made a sufficient appropriation to care for the welfare work, the Secretary of War has asked the War Work Council of the Y. M. C. A. and the other organizations to hand over their unexpended balance, and at the same time suggests that "Y" secretaries offer their services to the Government for non-religious welfare work. This plan, however, offers serious difficulties, as the war work organizations are trustees of their funds and most of the secretaries have given themselves to the work with the understanding that they are free to do religious work. The proposed plans both in the Army and Navy are experimental and there are reasons why the experiment of conducting such work directly under naval and military supervision is not likely to be successful. The Navy plan emphasizes the necessity for religious work in its welfare program and expects to continue in close relationship with the Young Men's Christian Association. It is to be hoped that in both the Army and Navy some arrangement will be made whereby the long experience of the Association may be utilized in such a way as to insure the largest Christian service to the enlisted men.

Since the principle of the separation of Church and State is recognized in the United States, it is conceded that the Government cannot conduct sectarian work. The need of the men for instruction and encouragement in religious life and activity is, however, undeniable. What then shall be done to supply the place of the Y. M. C. A. in the Army and Navy? Apparently the solution is in the chaplains. In the past, these men have been appointed by the Government, selected too often without reference to their special fitness as religious leaders of men. There has also been an insufficient number and there has been no systematic cooperation with the churches in the effort to make their work effective.

With the practical elimination of outside religious organiza-

tions from the Army and Navy reservations (except as the men in service form their own Association) the responsibility for religious work must fall on the chaplains. Steps should be taken immediately to increase and improve the personnel of that body of men, and to insure their appointment on the basis of fitness alone and not as a political "plum." These chaplains should represent the churches and might, with advantage, be nominated by the various denominations and obliged to report to them on the character and results of their work. Their equipment might be increased and other plans of cooperation devised, so that the men in service will feel a close affiliation with the churches from which they or their parents have come. The men in service need physical, intellectual and moral training, but if their spiritual life is neglected they will be no better than human machines.

THE COST OF THE WAR

PROF. ERNEST L. BOGART, in a volume prepared for the Carnegie Endowment for International Peace, states that all of the wars of the nineteenth century, from the Napoleonic wars down to the Balkan war, show a loss of life of 4,449,300; the dead of the recent world war reached 9,998,771. If each human life is valued at an average of $3,400 the total economic loss of this life would be thirty-three billion dollars. The property loss on land is estimated at about thirty billions, and at sea $6,800,000,000. The indirect cost in the loss of production is placed at $45,000,000,000. These figures added together give the total financial loss due to the war as the incomprehensible amount of $115,000,000,000. These figures stupendous as they are, do not take into account the effect of the war on human vitality, on economic well-being, on morality and on social unrest. Is it not time that the world sought to follow the "Prince of Peace"? The cost of Christian activities throughout the world is estimated at approximately $500,000,000 a year. On this basis the money waste of the war would have supplied funds for all Christian churches and missions for over 200 years. The number of men giving all their time to Christian work in all lands is estimated at not over 500,000. On this basis, the men killed in the war number twenty-times this number and four hundred times the number of Christian missionaries.

> Nothing has taken place in the world which has invalidated one of Christ's claims or weakened one of His principles. Christ never was so necessary, never more unique and never more sufficient. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God He stands strong among the weak, erect among the fallen, clean among the defiled, living among the dead.—Jesus Christ, our Lord."—*John R. Mott.*

The Challenge of the World's Need

BY REV. HOWARD AGNEW JOHNSTON, D. D., CHICAGO, ILLINOIS

"The sobbing of a thousand million of poor heathen sounds in my ear, moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them until they appal you, until you cannot sleep, until you cannot criticize."

SO wrote the Rev. Charles Inwood, revealing the compassion of the Master Himself when He looked upon the multitude, in a desert place, without bread, and night coming down, because they were as sheep without a shepherd. After nineteen centuries of Christian history the same picture challenges our compassion on every side, and in every land: thousands, yea millions of men, women and children, in spiritually desert places, without the Bread of Life, and night, eternal night, coming down upon their souls.

In throbbing earnestness, Dr. J. Campbell White declares:

"We thought we were going on to a millennium of education and civilization, and God has shattered that lie, and revealed to us that only a civilization founded on His truth can ever satisfy the aching heart of the world, and ever make a decent human society on earth. Never has there been revealed in such lines of blood and fire the necessity of God in human life and in all human relationships. If people cannot hear the voice of God in a war like this, how can God get His thought across to men at all?"

The emphasis in this statement that nothing short of a radical work of regeneration by the grace of God in redeeming love will ever solve the problems of men, helpless in the slavery of sin, is reenforced by the following forceful word in the *Western Christian Advocate:*

"Jesus Christ did not come into the world simply to make decent people better, or to provide conveniences for the discontented. He came to save the world, and the whole world, from its sin. Was its sin ever greater than at the present time? What prophet of God will pray that he may be brought to see it, and call other men to come with him and preach it for the healing of the wounds of the nations?"

Many utterances of kindred nature are appearing in all sorts of publications, economic journals, philosophic reviews and daily newspapers, as well as religious periodicals. But the general statement is liable to make only a very general impression. The

student of the world's life should note somewhat in detail the actual facts which make strikingly concrete this vigorous assertion of the need of Christ's Gospel of salvation for a dying world. There are those who discourage the suggestion that we look the facts in the face, intimating that the policy of hope and encouragement should always be adopted, according to which we shall not look at the dark places, but emphasize whatever is in evidence to indicate the progress which is being made in the admitted task of the Church to evangelize the nations. But our Lord warned those who had a great task to achieve to measure carefully the obstacles to overcome, declaring that he only is wise who will frankly face every fact and appreciate its significance as related to the great objective of the Church of Christ. Therefore let it be remembered that we are now considering the world's need, and are looking at the dark side, rather than trying to gloss over whatever should be probed to its deepest center. Superficial thinking that would consider the task as well-nigh accomplished is fatal to an adequate conception of the stupendous, staggering burden the Church has scarcely begun to lift.

A Glimpse at the Non-Christian World

If we should set aside twenty-five thousand people to every missionary in the non-Christian countries, (a pitifully inadequate provision), there would still remain five hundred millions for whom no messenger of Christ has yet been provided by the Church, with its vast wealth and large numbers of young men and women. After nineteen hundred years of Christian Missions, we can imagine what the apostle Paul would say to us, when he said to his easy-going fellow Christians of his own time, "Some have not the knowledge of God: I speak this to your shame." A recent author has quoted from "Whittier's Almanac" figures to the effect that out of a total world population of over 1,600,000,000, there are 564,000,000 nominal Christians, or about one-third the total population of the globe. He makes this report a basis for the statement that "Christianity has grown more in the last one hundred years than in the preceding eighteen hundred." But included in this total are the inhabitants of all Roman Catholic countries and all Greek and Oriental sects. Christianity has made no such genuine progress in these countries in the last century as would justify the intimation that a triumphant development of its redeeming truth is now apparent in the life of those people. Such a statement cannot possibly be taken as an estimate of the exact status of Christian progress.

If we glance at non-Christian countries, we have to note, not simply the degree of progress actually made by Christianity, but what yet remains to be done. Moreover, we must note the real

attitude of controlling governments toward the Christian propaganda. Crossing the Pacific, we find that about 70,000 Japanese now dwell in the Hawaiian Islands, with scarcely any attempt to Christianize them. They out-number all the rest of the population. In Japan itself, with all that is encouraging, there are not yet two per cent of the population Christian. Nowhere else in non-Christian countries are the pagan shrines and temples kept up so perfectly. The Mikado still goes to Yamada to worship the ancient gods of Japan. In recent months Japan has revealed its true attitnde toward Christianity in its policy toward the Koreans. From the time Japan entered Korea, the Japanese have looked upon Christianity there as making its occupation more difficult, for Christian Koreans are more intelligent and have protested against acts of injustice on the part of the Japanese military power. Recently a friend, who was an employee of the Japanese Government, was discovered to be an earnest Christian. His resignation was demanded, and with a stinging denunciation of his interest in the Christian religion. No careful student of Japan's present ambitious spirit will entertain the sanguine hopes entertained twenty years ago by Christian missionaries concerning the future spread of Christianity among those people.

Problems of China and India

China's and India's millions are devotees of Confucius, Buddha, Krishna and Mahomet. The followers of Christ in those lands are fewer than two per cent. We are in danger of imagining that the material signs of civilization such as modern buildings, sanitation, commerce, schools and industries indicate that the religion of Christ is equally widespread. On the contrary much of this material progress and even intellectual culture represents interests that look upon the presence of Christianity as an intrusion. It is a scandalous fact that, in the port cities of Asia, the immoral influences of many sojourners from so-called Christian countries are among the worst hindrances to the progress of Christianity. The natives do not distinguish between non-Christians from so-called Christian countries and actual followers of Jesus Christ.

China today is still a staggering problem, with its inertia of centuries of exclusive and inclusive assumption of self-sufficiency, which it is now realizing that it must surrender. Torn in its civil strife, with its illiterate multitudes unable to unite intelligently in a constitutional government, and dominated by a small group of self-seeking leaders who ignore the present constitution in their ambitious effort after power, the former "Celestial Empire" is being sliced into "spheres of influence." China is today embittered, for it looks upon the Peace Conference as evading plain justice in failing to honor the plea of its representatives that the

principles involving the consent of the governed should obtain in China, as well as elsewhere. It looks upon the so-called Christian nations as untrue to their professions. This interferes with the kindly spirit which, at times, the Chinese have manifested toward missionaries of the Gospel.

No less serious is the situation in India. It is agreed that India is better off under British rule than it was before; but intelligent Hindus complain because of Britain's failure to do many things that might help the Hindus toward intelligent self-government. They point to what the United States has done in the Philippines in twenty years, as being far more than Britain has done for India in a hundred years. The "Swadeshi" movement, whose slogan is "India for the Hindus," is developing deep-seated feeling of resentment on the part of many Hindus, and is steadily gathering strength. In India, while encouraging progress has been made among the low caste people, the vast millions still remain untouched by the Gospel. Krishna is still the highest object of their worship, notwithstanding the unspeakable records of his unholy lust. Christ is still far from being King in India.

In Mohammedan Lands

There are Christian converts from among Moslems, but since the time when Christian missionaries began their work among the Mohammedans, the followers of the Prophet have increased by sixty times as many people as have accepted Christ from their number. This is the most intensely persistent of all non-Christian religions. Thousands have been converted from paganism to the faith of the Prophet in Africa within recent years. True, these are low types of people, as are most of the uneducated Mohammedans; yet the task of the Church is rendered far more difficult because of their fanatical antagonism to Christianity. The Turkish atrocities against Armenians, Syrians and other ancient Christian sects, reveal the age-long hatred which Mohammedans bear to all professors of the Christian faith. The compromises of the early Church made it possible for the Crescent to supplant the Cross in the very region where the Church began its labors. Some believe that when the Turkish government no longer controls these people, many of them will eagerly turn to Christ. But for many years millions of Mohammedans have been entirely free from the control of the Turkish government. Most of them have been under the British Government in India, Africa and elsewhere. But these Mohammedans have not been turning to Christianity in any notable numbers, even though Great Britain presumably stands for religious liberty. Rather has Great Britain more than once favored the Mohammedans, as against the Christians. Only a few months ago British missionaries in Nigeria were forbidden by law, issued

by the British Governor, to live within a certain distance of the native villages, thus making almost prohibitive their work among the people. Persistent demands for explanation of the reasons for these laws finally elicited the statement that the natives in their ignorance and superstition were more easily managed than after they are somewhat educated and Christianized. That is to say, the ideals of all Christian governments, looking toward intelligent self-government, will not be favored in certain sections because it would involve sacrificial service on the part of the controlling government. The Christian ideal is to have the most backward peoples elevated and advanced until they enjoy all the rights and privileges of the most favored peoples on the planet. France has denied such privileges to Madagascar. Great Britain has refused to interfere with Mohammedan fanaticism in the Sudan. We know the history of Belgium in the Congo. It is not denied that most difficult and perplexing problems were involved in these situations, but it is noted that such are the facts, and we are not justified in any sanguine notion that they will be less stubborn until the Gospel of Christ has a fuller sway in those lands.

The Gigantic Unfinished Task of the Church

Our purpose in noting the above facts is not to paint a darker picture than those facts warrant, but to stir the Church to an adequate appreciation of its great responsibility, beyond anything it has been willing to acknowledge since the first Christian century. The challenge of the war time service given by the Allies, in money and patriotic devotion, has discovered us to ourselves in certain directions. We do not forget that subscriptions to Liberty Bonds are not benevolences, but splendid investments; yet our actual gifts to war-service ministries, such as Red Cross and the various organizations that have ministered to enlisted men, and to the peoples of devastated countries, have revealed to us how much more we might have done for the cause of Christ in giving men and money through the years in which we have been playing at the business of advancing the cause of Christ. We may no longer assert our inability to go far beyond the past. In fact, the present response to the challenge sent out in the various denominational drives proves that in the direction of larger giving of money the Church is planning for a sacrificial effort never before approached.

Having realized this much, we must go further in search for evidence that the Church is awake to its gigantic, unfinished task, with some honest repentance because of its lethargy in the face of its supreme duty. What signs of spiritual power are evident in the life of the Church at home? The degree of brightness with which the light shines at home determines the extent to which its rays will reach out into the darkness. During the war, many min-

isters seemed to confuse Christianity with patriotism. The Church should always champion every patriotic service, but recently the Church was challenged to suggest anything in its message during the war that was not in the daily newspapers. Let us note the result of the activity of the Church during the year 1918. The total church membership in this country is less than 42,000,000, being considerably below one-half of the population. The gain in communicants was smaller than in any of the previous ten years, being 284,540, for the Christian churches of America, or 1,055,017 less than in 1917. Many ministers were absent in various forms of service, but the total number of ministers increased 1922 over 1917, while there were 560 more places of worship.

The Need of Christ

The most conspicuous failure in self-government among leading nations is found in the cities of this country, indicating the failure of so-called "good citizens" who are not good citizens at all, however good they may be in other walks of life. Christian men have not been the outstanding leaders in anything like a widespread effort to solve the industrial problems that perplex and threaten us, until millions of people who work with their hands believe that the Church has no sympathy with them in their problems. But enough has been indicated to show that the Church's greatest need is to have Christ enthroned as its Lord and Master before it can ever possess that vitalizing quality that always exists when the Holy Spirit has been given His place in the leadership of the Church. Too widespread is the tendency to advocate a general culture, without the positive emphasis of the necessity on the part of individuals and congregations to give the personal Christ His supreme place in our lives. The hopelessness and fatality of sin are not magnified, and some leaders in certain quarters of the visible Church are openly teaching that conversion is simply a natural experience of adolescence and that when we give fair valuation to the good things in the non-Christian religions, we may fairly question whether Christian missions are justified. Evidently such teaching saps the sense of the need of Christ as the only Saviour of the world, both at home and abroad.

He that hath an ear to hear, let him hear the sobbing of the lost millions that Charles Inwood heard. Many of them do not know that their very darkness and helplessness are crying out to God and to redeemed men to give them the Light of Life. Their complacent ignorance of their hopeless condition is the deepest element of pathos in their helplessness. Surely, if anything has been written into history, it is that Jesus Christ, and He alone, is the world's only hope and only Saviour of mankind.

ARMENIAN REFUGEES IN A BARRACKS IN ALEPPO

The Missionary Outlook in Asia Minor

BY REV. JAMES L. BARTON,* D.D., BOSTON, MASS.

IN defining the area which naturally comes under the discussion of this article I would like to bound it by the Aegean Sea on the west, the Caspian Sea on the east, the Black Sea and the Caucasus Mountains on the north, to Syria and the Mediterranean on the south. This area embraces a mixed population, consisting

* Dr. Barton has recently returned from an extended tour of investigation in Asia Minor and the Caucasus, where he had unusual facilities for a study of the situation.—*Editor*.

of Greeks predominating on the west coast of Asia Minor; Turks predominating in the central areas; Armenians, Kurds and Turks in the eastern section of what was the old Turkish Empire; Georgians, Tartars, Kurds and Armenians in Transcaucasia. The Armenians dwell in considerable numbers in central Asia Minor and something like 500,000 of the former population of the eastern part of Turkey are now refugees in Northern Syria and in Transcaucasia.

During the entire period of the war these fields were not abandoned by the missionaries, although some died at their posts, while others came home in order to be prepared to return for a full term of service as soon as the war should end. In only one or two instances were stations left with no missionary in charge, while in many cases more than one person remained at his post until relieved, and some are there now who were on the ground during the war. The fact that so many missionaries and educators refused to withdraw from the country has made a profound impression upon all classes of people within the country. As one goes from the Aegean Sea to the Caspian, meeting all classes of people, official and peasant, Mohammedan and Christian, he hears only words of profound appreciation of the missionaries who defied all hardship and personal danger in order that they might stay with the people at a time of great uncertainty and in many sections, like the areas occupied by the Armenians, at a time of terrible suffering. The missionary name today throughout this region is a glorious name which has lost none of its lustre from the fact that all of them there, reinforced by a large number of our best young people of America, are engaged in relief work in many forms. As some of the missionaries and workers have lost their lives in this service and others are broken down in health and have been compelled to withdraw, while all have shown a deep personal interest in every measure that is taken to alleviate the terrible suffering of the afflicted peoples, the impression has been deepened that the Christianity of America, from which the relief funds and the workers come, is genuine, manifesting itself not in empty expressions but in self-sacrificing deeds.

The Armenians

In my experiences in the area above outlined, covering a period of something more than six months, I have come to the conclusion that the Armenian nation has never been so ready as now to cooperate in every good form of missionary work, medical, literary, educational and evangelistic. The Armenians are discussing whether or not the Gregorian Church shall be the National Church of the new Armenia or whether they shall organize on the religious

basis of American national life. They feel, as they have never felt before, the necessity of a thorough educational system, of better sanitation, of an industrial and technical training which shall enable them best to develop their country. Many of them put supreme emphasis on the necessity of the nation's standing four square to Christianity as the basis of its very existence, whether they have a national Church or not. The Armenians are ready to cooperate with the Christians of America in bringing to their people the best we possess of Christian civilization.

THE MARK OF THE FALSE PROPHET

The Greeks

The Greek Church, both in Greece and in Turkey, has been a problem hard to solve. The Greeks have not been as ready to accept modern education as have the Bulgarians and the Armenians. Greece is unique among the Christian nations in that the Bible in modern Greek is forbidden by the Constitution to be printed or circulated anywhere in Greece. But present-day Greece is beginning to think more than ever before in world terms. The Metropolitan of Athens was in America last winter and in March, discussing the question of missionaries and Greeks, he said:

"Our refusal to permit the circulation of the Holy Scriptures in the spoken language, and, in consequence of this, the State's intervention through seizure and destruction of such translations, gave the missionaries apparently reasonable grounds for proclaiming to their countrymen that the Greek State persecuted the Holy Scriptures and that Greece was a gospelless land. If we add to this fact our excessive conservatism regarding non-essential or even entirely dead religious forms which one may not touch by word or deed without finding himself criticised by the over pious; and if we add the increasing religious ignorance of a large portion of our people, which even strangers see clearly in the absence from our educational program of adequate religious instruction; if we add besides the lack of education among ninety per cent of our clergy, the diseased religious point of view which marshals dozens of images of one and the same saint in order to save a sick king, as well as the religious indifference of a large part of our educated classes—

ARMENIAN REFUGEES RETURNING TO THEIR RUINED HOME IN OURFA

if, I say, you add this to the professional motives of the American missionaries, you have nearly all the sources of their dislike for the Greek nation."

This, it seems to me, is an over statement of the critical attitude of the missionaries toward the Greeks, but it is a most significant statement from the highest ecclesiastic in the Church of Greece and one which was discussed, and not unfavorably, by the Bishops in Salonica and in Smyrna at the time of my call upon them. The Metropolitan closed his interview with the following words:

"If, therefore, we wish as nation and Church to have the esteem of so great a people (as America), we cannot remain indifferent in the present crisis, much less in our future national development, to any opinion favorable or unfavorable which America may form concerning us. It is, therefore, our duty in the first place to dispel foreigners' opinions regarding us, and in the second place to improve our religious life, teaching the people the essence of the orthodox faith, cleansing our Church's life of the rust engendered by the slavery and ignorance of the past, and ridding it of its load of dead forms, in order that our Church's life-giving spirit may shine forth anew. I cherish the belief that we already stand on the threshold of this new religious life."

Such an utterance from the great head of the Greek Church cannot fail to have influence, not only in Greece itself, but among the Greeks throughout the Near East.

ARMENIAN REFUGEES LEARNING A MOTION SONG

The Georgian Nation

Another Christian race recently organized into a republic is the Georgian, reaching the Black Sea on the east and extending north to the Caucasus Mountains. This ancient people are said to number something like three million souls, with a Church of their own, but a Church which has lost most of its spiritual significance. The Georgians are hardy mountaineers who have endured great persecution, but through it all have stood firmly by their national Church. This nation, now formed into the Georgian Republic with capital at Tiflis, is beginning to realize its need of something more in the way of heart religion and the civilization that necessarily follows. The Georgians have appealed to the American Board, but would probably welcome any similar organization, to come among them and establish the same kind of religious institutions which have been so long in operation in Turkey. The national representatives in Paris at the Peace Conference made earnest appeal to representatives of the American Board there at that time to begin a missionary work among their people. They promised every kind of national aid and cooperation. Here is certainly a field that ought not to be ignored. It will not be an easy one to work. Religious prejudices are deep-seated and will not easily capitulate. But the people are worthy, the field is easily accessible, and a welcome is assured.

We have heard a great deal about the Kurds, their cruelty, their attitude toward Christianity, and the part which they have played in the Armenian massacres which have been so prevalent in Turkey during the last generation. We discover, however, that the Kurd is more of a friend of the Armenian than he is of the Turk. During the recent deportations, when the Turks were sending Armenians by the thousands down across the plains to the south, the Kurds came in as the saviours of that stricken people and convoyed tens of thousands of them across their own country into Transcaucasia, where they are today awaiting opportunity to return to their homes. The Kurds have repeatedly declared themselves anti-Turk, and they were known to the Turkish officials, at the outbreak of the war, as not favorable to Turkey. When the deportations of the Armenians began it was the plan of Turkey to include the Kurds with them and a beginning was made at Harpoot in Eastern Turkey. A delegation of the leading Kurdish chiefs appeared at Harpoot and announced to the Governor that unless he ceased persecution immediately the Kurds would make a concerted attack upon him and his government. As they are powerful in that region, their warning was heeded and contemplated atrocities against Kurds were not perpetrated. It was this incident which led the missionaries and relief workers in that region to see that they had faithful allies in the Kurds. While many of them are robbers by profession and confirmed thieves by practice, it can be assumed that large numbers of them, including many of their leaders, are vastly more in sympathy with Christianity and Christians than with Mohammedanism and Turks. In fact, the Kurds occupying an area north of Harpoot and eastwards toward Moush and Van are probably descendants of Christian races, possibly of Armenians. Their Mohammedanism was forced upon them and has sat very lightly during these centuries. The Kurds of Turkey and of Persia form a most promising population for missionary endeavor and, so far as one can judge, the field is decidedly ready for a positive beginning.

Mohammedans in Asia Minor

Mohammedanism has met with marked changes since the outbreak of the war. The Arabs allied themselves with Christian England and the Turks with Germany, proclaimed as a Christian state, and thus the Arab and the Turk were arrayed against each other. The solidarity of Mohammedanism has met with a great shock. Just what the outcome will be no one can predict, but it is evident to the traveler in Turkey today, especially to one who converses freely with the officials over a wide extent of country, that Mohammedanism is not looked upon by the Mohammedans themselves as a force adequate to meet the religious requirements

of this age. Repeatedly the Turkish Governors and sub-Governors declared that Turkey must have modern institutions of learning under Western leadership in order to save her from dissolution. Many of them argued with great unction that if the Mohammedans and Christians of Turkey had been educated in institutions that gave them unprejudiced understanding of religion and nationality and government, there would be no contest between them, but they would live peaceably together, each in his own religion, recognizing the right of the other and working in perfect harmony. Among the great number of leading Turks and officials I saw no one who did not urge a more aggressive educational work for all of the races in the country.

Among the Mohammedans there is a manifest feeling that the old restrictions against changing religion are no longer in operation. There were not a few cases which came under my observation where Mohammedans of standing and of influence had turned to Christianity and had made public profession of their faith. One case was that of a Hodja of a large mosque, himself belonging to a family of Hodjas for several generations, who made public profession of his belief in Jesus Christ. When I talked with him of his new found faith and joy he told me that he was besieged every day and all day by Mohammedans, urging him to return to his ancestral faith. He said the only argument they used with him was that unless he did so every Mohammedan of that important city would become Christian. Six months later word came that not only was he living a most devoted Christian life but that he had formed a class of inquirers, all of them Mohammedans, who were making careful and systematic study of the Bible.

The work for Mohammedans will be hard. The old spirit of fanaticism and opposition will rally and will present a formidable front to the Christian approach, but we may confidently believe that the spirit of fanaticism will not be backed and supported by a powerful government with authority of life and death over its subjects. The Christian schools unquestionably will have an increasing number of Mohammedan pupils. Already the movement in that direction is well under way.

What is true of the situation among the Turks is also true of the condition that prevails among the Arabic-speaking peoples. Many old things have passed away and many things have become new. If now the Christian Church of America will manifest its readiness to enter into this land and possess it in the name of the Christ the victory is assured.

The Knowledge of God

A Missionary Bible Study

BY REV. SAMUEL M. ZWEMER, D D.

"This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."—JOHN 17:3.

"Because that knowing God they glorify him not as God, neither gave thanks, but became vain in their reasonings, and their senseless heart was darkened."—ROMANS 1:21.

The Bible teaches that there is only one true God, that He revealed Himself to man, and that the knowledge of God which we possess is not acquired by man's own genius, but is a revelation from God Himself.

Heathenism is on the downward path. Monotheism came first and polytheism was a deterioration. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The only full and true knowledge of God is found in the revelation of His personality and character and will in the Old and New Testaments. When we consider what this involves we see clearly how Hinduism, Buddhism, Shintoism, Animism, Confucianism and Islam have all failed by commission of over emphasis. The result is that in the non-Christian religions we have a distorted view of God and of our relation to Him.

The following outline can be applied to each of the non-Christian religions as a test of its real character, and a proof of its inadequacy.

I. THE OBJECT OF OUR KNOWLEDGE—The only true and living God.
   (1) He is a person. Theism vs. Atheism, Pantheism, Agnosticism.
   (2) He is Triune in essence—Father, Son and Holy Spirit.
   (3) His attributes include all perfection possible to our imagination, and all glory and power beyond human comprehension.
   (4) God is related to the universe as Creator, Preserver, Providence.
   (5) God became incarnate for man's salvation.
   (6) God dwells in His world, and in the hearts of His people.

II. THE METHOD OF OUR KNOWLEDGE OF GOD.
   (1) *Intuition*—His image—Conscience—Spiritual Hunger.
   (2) *Observation*—God in nature—Psalm 19.
   (3) Revelation—Heb. 1:1. . . "By the Prophets . . in His Son."
   (4) *Experience*—Regeneration—Adoption—Santification.

III. THE RESULT OF OUR KNOWLEDGE OF GOD—Eternal Life. "He that hath the Son hath life"—the true life revealed; the true life imputed; the true life imparted by Jesus Christ alone.

Eternal life is knowledge of the Eternal—experimental knowledge. Without Christ is to be not only without hope but in the deepest sense without God.

None of the great religions of the non-Christian world give an adequate knowledge of God. Only Christ has lifted the veil. As Dr. Alexander Maclaren says in a sermon on John 14:1: "The God whom men know outside of Jesus Christ is a poor nebulous thing; an idea and not a reality. You will have to get something more substantial than the far-off God of an unchristian theism if you mean to sway the world and to satisfy men's hearts."

The Purity Movement in Cairo*

BY ARTHUR T. UPSON, CAIRO, EGYPT
Superintendent of the Nile Mission Press

THE place "where there ain't no Ten Commandments" is the somewhat startling and sweeping phrase in which the reviewer of Mr. Whitehair's book "Out There" sums up the author's description of Cairo. As to whether this description of our city is justifiable depends upon one's viewpoint. Let us look at this city of 810,000 souls (791,000 at the 1917 census) as *we* know it, who have worked in it for some years; and then let us try to see it as our soldiers see it.

We are proud of Cairo as not only the largest city of Africa, but the sixth or seventh of the British Empire; we look upon it as the brain center of the World of Islam, and we are interested in the Moslem inhabitants. We think of its electric trams, its telephones, its aerodrome, its twenty daily newspapers, its hundred printing presses and other enterprises.

We remember the upright life of the really high authorities, such as the Commander-in-Chief, the High Commissioner and the heads of the Egyptian Government, and we thank God for the Y. M. C. A., Church Army, Soldiers' Home, and a score of other institutions to aid the men. We think of missionaries' homes open to them, and of evangelistic campaigns resulting in spiritual conversions to God. We know of not a few earnest Christian men among the soldiers who have decided to give themselves to foreign mission work after securing their discharge.

But how does the *average* "Tommy" look at it? Hundreds of thousands of these men have come from home for the first time in their lives. The average man has never seen the inside of the famous Egyptological Museum and cares but little for ancient mosques and Coptic churches. He knows that the strictness observed in Jerusalem by General Allenby is greatly relaxed in Cairo and Alexandria, and that hundreds of officers throng the brothels; and he says, "What's sauce for the goose is sauce for the gander."

The average soldier has views upon "seeing the sights" or "seeing life," phrases that represent merely "barrack talk," dished up and handed out to every newcomer. I have been told that almost every man is advised that he must not fail to see the prostitutes' quarter (the Ezbekiyeh), just at the back of the American Mission Church. Once there, he goes round and round the

* Since the above article was written there has heen some improvement in the conditions, due largely to the response of high officers to the Purity Movement appeals. Last June, several lanes were put "out of hounds" to troops, then others, then three large streets. One result is that there is more movement in the *one main street*, due to the others heing closed. A slight increase of solicitation is due to the falling off of custom. But this has been dealt with in a recent united appeal to Lord Allenby. There is still tremendous need for prayer and effort.—*A. T. U.*

20 to 25 filthy brothel lanes, and visits them time after time. The average "Tommy" does not set out to commit sin, but he goes to "see the sights," and is enticed, sometimes *pulled* inside. When he comes out he is a fallen man.

These men know that unnatural vice flourishes there as it has always flourished in such quarters. There are one or two hundred persons who practice it, in spite of legalized vice. Many times soldiers have used these very words to me: "Since these brothels are provided for us by the Government, or by the Army, why should we not visit them?" When I deny that assertion, he merely alters a word, "tolerated, then!" Scores have said, "If this is right, let me go in, but if it's wrong, *why does the Government license it?*"

Thank God for men here and there brave enough to speak out against the non-intervention of the military authorities, and the legal protection given by the Egyptian Government. One such is Rev. John Giffen, D. D., who, preaching the American Thanksgiving sermon (with H. E. The High Commissioner present), uttered these memorable words:

"As the liquor evil has been abolished by prohibition, so let other evils be prohibited. So let the twin of the drink evil be slain outright at a single blow. Outlaw it absolutely. As the seventh commandment stands between the sixth and the eighth, so let its violators be treated as equally criminal with the one who steals or slays. Let this be done and those horrid dens of infamy, that are too patent to need mention, will vanish from our streets. *Who would think of licensing a gang of burglars, or of highway robbers?* Why then license, and by state officers assist, a gang that is infinitely more damaging to the community? Let no state legalize any crime by licensing it, but outlaw it and abolish it. Let state law say, as God's Law says, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," and let him that does one or the other answer to the law."

The purpose of this article is not to expose the weaknesses of the Administration but to urge the need of prayer, and to tell something of our efforts to "convert the sinner from the error of his way" and to "save a soul from death."

In the early days of the Great War troops poured into Egypt on an unprecedented scale, and it is small wonder that the authorities were unable to cope with the hugeness of the social problems involved. As a result many thousands of men were soon down with venereal disease and many died. In revenge, the Australians burnt down several of the chief blocks of brothels.

One chaplain sacrificed his health by personally witnessing day after day against sin, going for that purpose into the vilest brothel quarters of Cairo. Capt. Rev. Guy Thornton, C. F., waged this

noble fight in 1915, and many a soldier was persuaded into better things and safely guided out of that district. At last, however, the strain of the scenes witnessed, the stenches endured and the heat of the Egyptian summer broke down Captain Thornton's health and he was obliged to return to England. Thousands of men have accepted salvation by faith in Christ as the result of this chaplain's faithful preaching since returning home.

Capt. Rev. Sydney Morris was almost equally courageous in Alexandria, running up the stairs of buildings to buttonhole men, many of whom were the worse for drink. Other chaplains have had faithful talks with individual men, but very few have ventured to follow Thornton's example. Still, they have distributed tens of thousands of purity Gospel tracts, printed by the Nile Mission Press.

In the early days of the war I published an edition of 10,000 leaflets called "Wine and Women," and decided to distribute them personally to men on the street every Saturday afternoon, and at such other times as my duties would allow. These tracts were offered one by one until my stock was exhausted, and not more than two per cent were returned to me or thrown down. Such *aggressive* use of purity literature—in the lion's den, so to speak—surprised some of the Christian workers. This, the first form of my Appeal, has been continued and after I had worked for five or six months alone, I had two or three voluntary colleagues.

There is no need to dwell upon the great difficulties of such work. One must bury one's reputation, and covenant with the Lord to "die daily" before facing drink-maddened lustful men, to protest against the sin they have committed, or are about to commit. The sanitary conditions in these quarters were not exactly what one would choose for hot summer days in Egypt; but perhaps the heaviest handicap was the loneliness of those days, for many of God's children have the mistaken notion that it is wrong to speak of such things. But we will never save men from sin so long as we are afraid to witness against sin.

There have been some interesting and encouraging results. Many a man has given a start at hearing an English voice saying—perhaps on the brothel stairs, perhaps in one of the inner rooms—"Be sure your sin will find you out." Some have immediately turned and gone down the stairs and off the premises. Many another who has been with a harlot, either in the street or in her doorway, has felt a hand gently laid upon his shoulder and has heard the inquiry: "What would you do to the man whom you found treating your sister like that? This poor fallen woman is somebody's sister." Sometimes the man has tried to reply and to make out a case before the onlookers, but more often he has forced his way out through the crowd.

In some cases I have been able, in spite of my deafness, to start an impromptu discussion. Papers and pencils have been handed to any able to write down three or four reasons for indulging in sin. Usually I have not needed to state the case against it, for the slips of paper have been handed back with the remark, "There's no particular good in it!" Thereupon the challenge is given: "Then who will follow me out of it to the main street?" and perhaps six or seven men have followed me out.

Appeals to the Authorities. It soon became clear that we could get on in the work much faster if the high authorities would issue an Army Order, putting a few of the worst of the brothels "out of bounds," so we made the attempt. Dr. MacInnes, Bishop of Jerusalem, backed me up and most kindly presented to H. E. Sir Reginald Wingate, the High Commissioner, my detailed letter of complaints as to the immoral state of Cairo. Some six principal points were dealt with, and one has had no reason to complain of the courteous and even sympathetic hearing given to numerous letters of protest. The difficulty has been lack of action, or rather lack of drastic action.

The highest authorities, both military and civil, were shown the detailed charges which I made, and there was a great buzz in General Red Tape's office to stop the most outstanding public scandal, but only so much was done as they could not help doing. Three street nuisances were given a death blow: (1) public touting (or soliciting), (2) dragging the half drunken soldiers into brothels, and (3) women exposing themselves on the street. Not all of these were completely stopped, but they got a sort of "knock-out blow," after my protest.

On the other hand, I found the authorities quite immovable on the matter of putting some of the lanes "out of bounds." The G. O. C. Force in Egypt said that he could not do this without orders from the Commander in charge of the E. E. F., and apparently those orders were never issued. Brothels were not put "out of bounds" for soldiers except when some big row called attention to them as a public nuisance.

In July, 1918, I sent to the High Commissioner a detailed complaint concerning affairs in Alexandria which seemed to be almost worse than Cairo, and gave names and addresses of no less than 46 flats in the best business part of Alexandria which, being *Officer's Brothels,* were allowed by the authorities to advertise themselves as "Pensions" (Boarding Houses). In some cases they had been supplied by the municipality with "hotel registers" which, needless to say, never had any entries! An American lady, the wife of Dr. Chorlian, resident in the street, made a prolonged and spirited fight for her children's sake, but alas! up to the time of this writing nothing has been done.

In Cairo, some assistance has been given by increased police activity and much more by the issue of a proclamation prohibiting inducement to enter, obscene dancing, and the use of alcoholic liquors in licensed brothels. This has been a real help, and by prosecuting some of the worst of the women, and by turning out men collected for the purpose of witnessing the dance, a certain amount of wholesome respect (or fear) has been created, which enables one to enter any of the brothels. Also, increased powers were given to the civil police as the result of my agitation.

General Sir E. H. H. Allenby, the new Commissioner, has, in response to my letter, issued a fine appeal to all ranks, of which we quote one paragraph:

"In these countries special temptations exist with regard to wine and women. Both must be resisted. Our relatives and friends are anxiously awaiting our return home, and they will expect to find all those of us who have escaped wounds in action with our physical and our moral energies unimpaired. Treat all women with courtesy, but shun all undue intimacy. Remember that temptation, which when encountered is hard to resist, is often easy to avoid. . . ."

Appeals to God. "Put not your trust in princes," said a wise man of old, "for there is no help in them." We have learned in this movement to depend upon our Eternal God, the Rock of Ages. When we found out the strength of the opposition, there seemed but one way out—that is God. Accordingly, some ten monthly (or fortnightly) circulars were issued to missionary colleagues and others to beg them to pray this thing through, and such success as has been already obtained is in answer to their intercessions. More than three hundred Christian workers joined in fighting this thing upon their knees, while many others, unknown to me, have joined us in prayer. A hundred women in Michigan, others in the Blue Mountains of Australia, in the villages of England and among the lakes of New Zealand, have joined this prayer league. Some of the high authorities whom I have approached are Christian men, and have been impressed by my statements that these three hundred men and women really mean business.

Let no one think that the end of the War solves our problem in Cairo. We still need strenuous prayer for the men of the large standing army that is left here. Only when the majority of the soldiers have departed shall we realize how far immorality has spread among the native population, yea, even to the young men who attend Christian churches! Let no one shrug his shoulders and say "To your tents O Israel; Cairo ought to be burnt up;" but rather "To your *knees,* O Christians," for God has "much people in this city."

Principals of War Applied to Missions

Dr. Sherwood Eddy calls attention to Marshall Foch's lectures on the "Principles of War," as offering a striking parallel to the underlying principles of modern missions and the spiritual warfare of the Kingdom of God. The lessons are obvious.

I. Three Factors of Success.

1. MORALE—corresponding to the spiritual life in the Church. Intellectual and Spiritual fitness are necessary.
2. MENTAL DISCIPLINE. Alertness, obedience, ability to overcome difficulties. Activity of mind is needed to meet new situations.
3. PHYSICAL FITNESS. Moral and physical exhaustion leads to failure.

II. Three Conditions of Victory.

1. ADEQUATE PREPARATIONS. Study and plans should come before the battle. A leap into the unknown is dangerous.
2. CONCENTRATION. Forces must work together and attack in unison at a given point. Strategy is the art of using time and space.
3. FREEDOM OF ACTION: All troops should be engaged. Every individual must do his part. Idleness is disgraceful. Guard against surprise.

III. Three Tactical Rules.

1. A CLEAR OBJECTIVE. A reason for every move. Decide, then act.
2. A STRONG OFFENSIVE. There is a spiritual superiority in the attacker over the defender. There is no victory without battle. Do not flee, charge!
3. A DECISIVE BATTLE. Expect victory. Have faith in God, in your cause and in the outcome. The victory is yours when you convince your opponent that his cause is lost.

The great omission in these principles is the recognition of God's part in the Campaign. He does not work according to human strategy but in superhuman ways. When we have done our utmost, our dependence is still on Him.

ESKIMOS DRILLING IN IVORY AND MAKING MUKLUKS AT PORT CLARANCE, ALASKA

The Redemption of Alaska

BY REV. S. HALL YOUNG, D. D., NEW YORK

Author of "Adventures in Alaska," etc.

TO one who studies mission work in Alaska from detached accounts of travelers and missionaries—a sympathetic student, who sees all that there is of good in the natives and more—the work seems romantic and full of thrills, but to those of us who have labored long among the aborigines of the Northwest, the history of Christian progress has its discouraging phases as well as its triumphs.

The most valuable bit of advice I received when beginning my mission work in Alaska, more than 41 years ago, was from the chief factor of the Hudson Bay Co. located at Victoria, B. C. He was on the vessel when I made my first trip to Fort Wrangell, and I found him much interested in my mission. As we were nearing the wharf, upon which squatted a score of blanketed natives, most of them with faces blackened and tousled hair, he laid his hand upon my shoulder and said:

"Let me give you a bit of advice. Don't become an Indian."

I was nettled and I have no doubt my face flushed. Waving my hand towards the natives, I replied:

"Do you think I am in danger of becoming like those creatures?"

"Now don't get mad!" he answered, "Let me tell you some true stories."

Then he poured into my astonished ears a tale that seemed incredible about missionaries who had gone to different parts of British Columbia and Northern Canada, where they were cut off from association with white people, and who had gradually lost their pride in the cleanly and civilized habits of their kind, and had adopted the easy going, hand-to-mouth and often filthy habits of the natives. Later I grew to recognize this backward pulling influence as the most dangerous thing that meets the Alaskan missionary.

The Russian missionaries, who until very recent years had the most missions and the greatest number of followers of any Christian denomination at work in Alaska, yielded quickly and very fully to this downward influence of the isolated life. The Russian priests were at first of pure blood, many of them from the aristocratic classes of Russia; and had Father Veniaminoff's devotion and zeal. But the isolated life and association only with natives proved too strong for them, and after forty years there were very few true Russians left among these priests. The great majority were of mixed blood and some of them grossly ignorant. Most of them were hard drinkers.

Of late years, in the great majority of these Russian Missions, about all that the Russian priests have done was to visit the villages once or twice a year, baptizing the infants, consecrating the graves and collecting tithes, which the Eskimos and Aleuts regarded as the price of their soul's salvation. The natives in these places continued to live in the same filthy, squalid, unsanitary way, and in the old fashioned sod houses, under the shadow of the Russian Church; and believed in the same heathen superstitions as their forefathers, with absolutely no change in their way of living.

Such facts as these justify the statement that when our first missionaries reached Alaska there were 35,000 heathen natives in the Territory with less than 200 white residents, and among them were practically no Christians.

There were four groups of these heathen natives in Alaska. The first and most important were the natives of Japanese origin, found along the southeastern coast of Alaska—the Panhandle extending from Mount St. Elias to Dixon's Entrance. These natives spoke two languages, the Thlinget and the Hyda, the dialects of different tribes being quite diverse in each group. There were about 9,000 Thlingets, divided into thirteen or fourteen tribes, and about 1,000 Hydas. The Hydas occupied the southern part of Prince of Wales Island and the smaller islands of this south-

western shore. They were distinctly better formed, better looking and more advanced than the Thlingets.

All of these people lived in large community houses, built of split red cedar plank and gathered in villages. In front of the houses were tall totem poles. There were no roads in the whole archipelago, the villages all bordering on the sea and along the rivers, and the only conveyances being red or yellow cedar "dug-out" canoes.

YUKON INDIANS, RUBY, ALASKA

They worshiped the spirits of the glaciers, mountains and sea, and more especially the spirits of their dead ancestors and medicine men. These medicine men were the law givers and virtual lords of the country, even the chiefs holding them in reverence. They practiced sorcery and the foundation of their system was the fatal belief in witchcraft. They tortured the witches and sometimes even burned them to death.

They learned from the United States soldiers, and from the Russians, to make rum out of black molasses, and were universally drunk and dissolute. They had many slaves, most of whom they had captured in raids down the Coast, as far as Puget Sound.

Of morals they had none, as we count morality. Marriage was a matter of barter. Intertribal wars were very frequent, and

fear was upon the land. There was no organized government, no courts, no civil officers, no protection of life or property, no means of punishing crime in all Alaska. Our first Protestant missionaries had been there seven years before there was a vestige of civil government in the Territory.

Owing to the fact that the Presbyterians were the first to enter the Territory and were almost the only Christian workers in Southeastern Alaska for many years, the Thlingets and Hydas are nearly all Presbyterian Christians. The Episcopalians have two small missions in Southeastern Alaska among the natives, while the Presbyterians have eleven large missions and as many branch missions in the Alexandrian Archipelago. Father Duncan's famous independent mission at Metlakahtla has become disorganized since his death, but the Presbyterian native missionary, Edward Marsden, is in charge of the religious work there. The Sheldon Jackson Institute at Sitka has been gathering the brightest youths from all the tribes, training the young men in useful trades and the young women in domestic science, nursing and school teaching.

There is a Government school in every tribe and village, entirely manned by Christian teachers, white or native. Few of the natives live now in community houses, but have built neat cottages where each family may live alone. They use the white man's furniture, implements, dress and food, and speak his language. Some of the native towns have cooperative stores, saw mills and salmon canneries. Their tribal customs and superstitions have almost faded away. Witchcraft and the medicine man are things of the past. They are Christians—civilized Christians.

But much work remains to be done. It is impossible to change a dirty, ignorant savage in a few months or years into a cultivated Christian gentleman, but progress is being made. Of course, demoralizing influences are present. Evil whites have hindered the work as much as the ages of superstition and ignorance. But the United States will yet be proud of her native Alaska citizens. The Church rejoices in their wonderful progress from the carnal to the spiritual.

Among the second group of Alaskan natives, the Tuksuk Indians who inhabit the whole Yukon Valley with its large tributaries, Christian work has been more difficult and the results less encouraging. These tribes are the only true Indians in Alaska. They are akin to the Crees, Sacs and Foxes of Interior British North America, and to the Apaches of Arizona. The Tuksuks are thinly scattered over their vast territory, and live in small villages of log huts, placed on the banks of streams up which the salmon come.

The Church of England, which had missionaries at work among the natives of this Athabascan stock in Canada, had somewhat explored this Yukon country as far as Fort Yukon before Alaska was purchased by the United States, but they had not established any permanent missions on Russian soil. About 1880 the Roman Catholics sent Archbishop Seghers into Alaska, who descended the Yukon and established missions at Nulato and Holy Cross. The Holy Cross Roman Catholic Mission has done very good work, and presents a fine appearance to travelers descending the river on steamboats. There are large boarding schools for both boys and girls and an attractive farm where they can contribute to their support. The Episcopal Church also sent missionaries down the Yukon in the early eighties and missions have been established at Eagle, Fort Yukon, Tanana, Nenana, Chena, Salcha, Anvik, St. John-in-the-Wilderness and other points. Bishop Rowe and Archdeacon Stuck have been untiring in their efforts to evangelize these Indians.

AN ALASKIAN INDIAN BABY

The third and, from an anthropological viewpoint, the most important of the Alaskan groups of natives, is the Eskimo. This strong maritime people inhabit the shores of Bering Sea and of the Arctic Ocean, and are found two hundred miles up the Colville, Noatak, Kobuk, Yukon, Kuskoquim and Nushagak Rivers. The Aleuts of the Aleutian Islands and the Alaska Peninsula are so closely akin to them that Stefanssen classes the two groups as one. These people are also found on the eastern shore of the Alaska Peninsula, on the Shumagin and Kadiak groups of islands, and a people at least closely akin to them are found on Cook's Inlet, Prince Williams' Sound and the Susitna and Copper River Valleys. All of these many tribes speak dialects of the same language.

The race is hardy, good natured, brave and naturally intelligent. The brave fight, which they are compelled constantly to

A CHRISTIAN INDIAN GIRL OF ALASKA

make against hard circumstances, has stiffened their moral as well as their physical fiber. They are eager to learn and by nature intensely religious. I have not heard of a case when the Eskimo turned away with distrust from Christian missionaries when they first came among them.

Of the Protestant denominations, the earnest and self-sacrificing Moravians were the first to heed the Macedonian call of the Eskimo. As early as 1789 their missionaries began to go on revenue cutters or whaling boats to the region of Bristol Bay and Kuskoquim Bay. They established missions on the Kuskoquim River and near its mouth that have been carried on with increasing power and influence ever since. One founded by them at Nushagak, on Bristol Bay, was given up on account of lack of funds and the opposition of the Russian Church.

There are no more devout and spiritually minded people any where in all that Northwest than the Moravians at Bethel, Quinhagak and other missions along the lower Kuskoquim. The government teachers bear testimony to their high character and to the great progress they have made.

About 1890 the Congregationalists founded a mission at the large Eskimo village at the Point of Cape Prince of Wales on Bering Strait. This mission continues and, with its large herds of reindeer to provide a comfortable living for the people, its government schools to instruct them, and especially the religious teaching of faithful missionaries, has transformed this wind swept, bleak village into a model Christian community. During a trip to the Eskimo villages on opposite sides of Bering Strait I could not but contrast the filthy, degraded, lost, hopeless and dying Eskimo of East Cape, in Siberia (for whom no Christian work has ever been done) with the well kept houses, bright faces and cleanly Christian deportment of their brothers and sisters only forty miles distant at Cape Prince of Wales.

Preceding the Congregationalists, as early as 1887, the Swedish Evangelical Church and the Norwegian Lutherans established missions among the Eskimo of Unalaklik and Golofnin on Norton Bay, and Teller on Port Clarence. The Swedish Evangelicals also founded a mission among the Thlingets at Yakutat, at the base of Mt. St. Elias on the southeastern coast. Reindeer herds and

government schools have helped the faithful workers at these stations and, although the epidemic of measles in 1900-01 and of influenza last year have wrought terrible havoc, they are making fine progress, often showing a piety and comprehension of spiritual things that is astonishing to the visitor. The Congregationalists at Nome, and later the Methodists who succeeded to their work, have missions at Nome and Sinuk. The Presbyterians did work for a few years among these people at Teller and Council.

PAGAN CEREMONIES OF THE ALASKAN INDIANS

On the Arctic shore the Friends have a prosperous mission at Cape Blossom on Kotzebue Sound, the Episcopalians at Point Hope and the Presbyterians at the extreme northwest point of the Continent, Point Barrow.

The latter mission is much the larger of the three. The settlement is pronounced by Stefanssen to have the largest number of Eskimos in it of any Arctic community anywhere. These three missions were all established in 1890 at the instance of Dr. Sheldon Jackson, then U. S. Superintendent of Education for Alaska.

In spite of the hard conditions of life and the very great difficulties of reaching these points with necessary supplies, building material and food, the spiritual work has advanced to a remarkable degree. The Presbyterian missionary at Point Barrow is a physican as well as a minister, and there is soon to be established at that point a large hospital to combat the dreadful disease of tuberculosis. At all these points in the Arctic the missionaries have taken such care of their natives that the epidemic of in-

fluenza which was so fatal in the Nome region and along the southern shore of Seward Peninsula passed by the Eskimo of the Arctic Alaska shore. An instance of vital Christianity is given by the Friend's missionary at Cape Blossom. The Eskimo in the vicinity of their mission, at the mouth of the Kobuk and Noatak Rivers, are said to have adopted 250 orphans left desolate on the southern shore of Seward Peninsula by the deaths of their parents from influenza during the past year. These are but a few of the fruits of Christian teaching out of many like instances that might be given.

At Unalaska, on one of the Aleutian Islands, is a large and successful mission of the Methodist Episcopal Church, where the native children are gathered into the Jessie Lee Home and trained in useful arts, as well as in the English language and vital Christianity. The same kind of work is done by the Baptists on Wood Island, adjacent to Kadiak, and this denomination expects soon to enlarge its work among the natives north of that point.

Although the majority of the natives of Alaska have thus been reached by earnest Christian workers, whom they have always welcomed and followed, yet there is still a considerable native population by whom the Gospel message has never been heard. Dr. Claxton, Commissioner of Education at Washington, reported three years ago that there were at least 8,000 Eskimos in southwestern Alaska, among whom there were no Christian missionaries or teachers. It is likely that this number of heathen natives is diminished by about one half on account of the epidemic of influenza. It is also probable that this loss of life could have been averted had the churches done their duty in the past by establishing missions among these people.

Alaska is yet in its infancy. The diseases that too often accompany the advent of white men, such as tuberculosis, venereal diseases, measles and smallpox have made sad inroads upon the natives. The first census taken in 1880 reported 35,000 natives in the Territory; the last census, that of 1910, reported but 25,000. Among many of the Christianized tribes the pendulum is now swinging the other way and the population is increasing. The intelligence, prosperity, general civilization and Christianity of these natives among whom the missionaries have been working have assuredly increased to a wonderful degree. Let the churches unite at once in an effort to carry the Gospel to the neglected places of Alaska by strengthening the missions already begun, and to work and pray so that these interesting peoples, so susceptible to Christian influence and so eager for the Gospel, may be helped up to the full stature of men and women in Christ Jesus.

QUEEN ELIZABETH OF BELGIUM AND MRS. RALPH MORTON

The Belgian Gospel Mission*

A Result of Christian Work for Belgian Soldiers

BY MRS. RALPH C. NORTON, BRUSSELS, BELGIUM

ONE dark day in December, 1918, a Belgian military automobile brought us to the threshold of the Hotel Astoria in Brussels. As we traversed the streets of the city, they seemed scarcely less sad than the desolate region of war wreck which we had left behind us in the country. Why did we come to this stricken land at the earliest possible moment, when only a military pass could gain us entrance? We had come at the

* In a meeting of our Committee in America, called in Philadelphia a few days after the signing of the armistice, we made a definite decision to come to Belgium to continue there the work begun among the soldiers and in counsel and prayer together the name, the *Belgian Gospel Mission*, was chosen to succeed the title of our earlier war work, the British and Allied Soldiers' Evangelistic Campaign.—*E. F. N.*

bidding of the One who sent us out on London streets on a search for the soul of the Belgian soldier.

Today we look back with deep thankfulness to that which God has wrought. The work inaugurated in the Hotel Astoria has overflowed from the two small rooms until now we find ourselves in a large pleasant building in the heart of the city at 17 Rue du Gouvernement Provisoire.

We came to Brussels unknown, with no credentials but those supplied by the returning soldiers scattering to their homes throughout Belgium. A wonderful opportunity for service opened up at once. The Belgian Government, always kindly inclined toward us, permitted us to buy from their stores in Antwerp supplies of Quaker Oats, chocolate and condensed milk, and put at our disposal motor trucks for the distribution of these provisions. Thus we had the great privilege of giving to many little white-faced children in the industrial regions of Belgium, when need was sharpest, their first taste of chocolate and milk after four long years of near starvation. On the Grande Place at Mons, ragged scarecrows of men and women fairly mobbed us in January, crying for morsels of chocolate for 'mes petits enfants.' Some of these experiences left ineffaceable scars upon our hearts.

In the late winter months supplies of clothing began to come from America, sent by our American Committee of ladies. Now, at our own big house, we have a little cobbled court-yard, a roomy stone garage and stable, in one part of which our skilful concièrge has constructed shelf after shelf to hold the Gospels and Testaments, Bibles and tracts which form our chief stock in trade; and in the other large room which was formerly used for the garage we keep our stores of food and clothing. We have sent many boxes to Protestant pastors for distribution among their people, but we follow usually the plan of having people come to us certain days to receive gifts of clothing.

What sort of folk are these who so gladly receive gifts from our hand? Madame Pièrard is the mother of seven, and only recently widowed. Her husband was a Christian worker with a mighty faith in God. He was killed through the explosion of a hand grenade which he had picked up. We have given her shoes and underclothing for all her little family and when she comes to get these gifts there comes with her an old half-blind evangelist who carries the parcels home for her. He has been a cobbler in his time and though now nearly blind he repairs her children's shoes and walks two hours across the country to preach for the little flock that the going of her husband has left without a pastor.

We have a staff of six workers, and others will be joining the Mission as soon as demobilization is completed—soldiers like Peter Van Koeckhoven, who will begin as colporteurs. One of the first

IN FRONT OF THE BELGIAN GOSPEL MISSION, BRUSSELS

things we purpose is the bringing together of the members of the Ligue des Saintes Ecritures (Scripture League), of whom there are over fifteen thousand in the Belgian army at different centers in Belgium, for reunions, Bible study and prayer. Mr. Barnhouse has started a Bible Correspondence Course for these soldiers and many men are already enrolled.

A Bible Class for women meets in our building, and numbers about forty-five in attendance. When I suggested to these women a holiday in summer they begged me not to discontinue the class if it were not too much of a strain for me.

Perhaps our keenest interest centers in our Gospel meetings which take place each Sunday on the ground floor of our house, where we have seating space for over a hundred. Fortunately all our party are musical, and we have purchased an organ. Will not American friends pray that to these people—many of them unsaved—the Gospel may be brought with power and blessing, and that they may be led to cry out "What must I do to be saved?" It is for that that we have come to Belgium, and we rejoice in many who have already found Him in our private min-

istry; but we are looking for a real outpouring of the Holy Ghost upon these people and we pray that it may come soon.

We are working independently of other agencies in Belgium, but in entire accord with all those who believe in the atonement of Christ and in the authenticity of His Word. Never a day passes without visits from pastors and evangelists. Many come desiring to be employed by us and some who come do not return when they find how sharply defined is our evangelical position; but those who are standing for the whole truth, are rallying to us with gratitude and hearts of praise. We are constantly supplying these Belgian evangelists with Gospels and tracts for free distribution from our own large stores. We hope and pray that the glad light of the Gospel may be brought to thousands of homes in Belgium where as yet Christ is not known as Saviour and Lord.

BELGIUM BEFORE AND AFTER THE WAR.

When the war broke out industry and commerce were flourishing in Belgium; trade in iron, steel, coal, flax and other products was extensive and profitable. Everywhere signs of prosperity and activity could be seen, but below the surface there were evidences of discontent, restlessness and irritation. There was a strained and distrustful relationship towards one another in all classes of society; class distinctions were sharply defined and unlovingly expressed; social, clerical and political affairs were hotly discussed in parliament and in the press. The Roman Catholic party had reached the zenith of its power and its influence, laws were made to favor that Church, while reform movements without her approval met with no success. The masses of the people were ignorant of Christian truths as taught in the Bible. Spiritual life was dormant or dead; religious work was artificial and party-spirited; education was superficial and sectarian; morality was at a low ebb. The country was nominally Roman Catholic but the majority of the people never availed themselves of her services. Many thousands were free thinkers or infidels. Such was the situation before the war.

What Belgium needs today is *a new Reformation,* a true revival of spiritual religion. The Church of Christ must declare in clear, unmistakable terms the doctrine of justification by faith; in the atoning work of Christ; the private study of the Bible as the inspired Word of God. The Christian Church, through humiliation and prayer the witness of earnest Christian living, may, in the mercy and grace of God, bring a revival of religion that would bring new life to the Belgian people.

There are already signs of improvement in the minds of the people as the direct consequence of the war. The priest has lost very much of his power over the people, while contact with the Protestants has enlarged the minds and changed the views of many Belgian refugees with regard to the Protestant religion. The people have become much more serious minded and Bible colporteurs declare that they have never distributed so many Bibles and religious tracts as at the present time. Many evangelical churches and chapels, which have been destroyed or damaged by the war, should be rebuilt as centers of evangelical influence.

A. Wellesley Frater, M. A.,
Pastor of the Protestant Church at Courtrai.

A STREET SCENE IN GUAYAQUIL, ECUADOR

The Garden Republic of South America

A Picture of Ecuador and its Needs

BY REV. W. H. RAINEY, CARACAS, VENEZUELA

THE traveller, weary of the parched, sandy, coast line of northern Chile and Peru, is charmed at the sight of the shores of Ecuador, covered with an exuberance of tropical vegetation. At the estuary of the river Guayas, the pilot is taken on board. As the ship ascends the stream, dense forests are observed on either hand; a little later on, some tracts of cleared land are passed, dedicated to the cultivation of the cocoa bean, one of the principal products of Ecuador. On the left we pass the forest-clad island of Puná, famous in pre-hispanic times as the abode of a proud and vicious king named Tumballa, who, in the words of the historian, "possessed many women and children, and offered blood and human hearts to his gods."

Two hours later our vessel let fall her anchors in front of the port of Guayaquil. The first view of the city is picturesque, with clusters of houses along the front, backed by verdure-clad hills and the broad surface of the river beneath. The long series of white buildings, with curtained balconies, looking upon the water, give what may be described as a Venice-like aspect to the port. The town stretches for about two miles along the low banks; and the harbor, two and a half miles in length, exhibits considerable com-

mercial activity. Quaint looking narrow canoes and broad rafts bring down produce from the rivers, and mix among the steam-launches and sea-going steamers. From Guayaquil steam-boat connection is regularly maintained with the rich, agricultural districts of the Guayas fluvial system, the boats running up as far as Bodegas, eighty miles up the river of the same name. For smaller boats the aggregate length of navigation is about two hundred miles.

The population of Guayaquil is about 60,000, of which about 5,000 are foreigners. The principal articles of export are cocoa or chocolate beans, followed by rubber, coffee, tobacco, and "Panama" hats. The principal streets are broad and handsome thoroughfares, lined with brick buildings of three and four stories in height. However, outside of this small area the state of the city is lamentable; the buildings are flimsy structures of bamboo, often the canes are not placed closely together giving the place the appearance of a birdcage rather than a human habitation. In the houses of the poorer people there is usually but one room, the family sleeping on the floor or in hammocks slung from the roofs. In the wet season, and here it rains torrentially, the streets are converted into rivers, and in some districts the water covers the lower floor of the houses. It is these unsanitary conditions that have given Guayaquil a world-wide reputation as a yellow-fever center and as a death-trap to Europeans.

Two missionary societies are working in Guayaquil—the Ecuador Coast Mission, represented by the Rev. W. Reed; and the Kansas Gospel Union, under the charge of the Rev. W. Woodward. Unfortunately both these missions are poorly equipped, and have their halls in suburbs remote from the center of the city. Thus they have been able to reach but a small part of the population.

Guayaquil is also the center of the Ecuador work of the British & Foreign Bible Society. From here, the colporteur, Señor Zoilo Irigoyen, reaches the towns on the Guayas river system, and on the Guayaquil-Quito Railway. For many years he has done faithful service and has circulated a good number of Scriptures in spite of the pestilent climate and the illiteracy of the people. His special field is the "malecon," or system of docks along the river front. Here he boards daily the steamers that leave for the interior, visiting the numberless villages along the banks of the rivers which flow into the estuary of the Guayas. Moreover, beside the regular traffic of the steamers, there is a large floating population on the river, living in canoes and on rafts, many coming from the far interior for trading purposes. Some of these primitive craft return, bearing a copy of the Word of God to give light in deepest darkness to some houses in the crocodile and fever-haunted marshes of central Ecuador.

AN ICE CREAM SELLER IN GUAYAQUIL

During my stay in Ecuador Mr. Reed and myself accompanied Sr. Irigoyen on a journey up the river Guayas as far as Bodegas. On another occasion I accompanied Mr. Reed to Duran, where the workshops of the Guayaquil-Quito R. R. are situated. After a preliminary open-air service, we adjourned to a little hall, which the workmen had rented and fitted-up at their own expense, and preached the Gospel to some seventy persons. Quietly and reverently they listened to the Good News, and we felt that here were those who fulfilled the condition of the fourth Beatitude.

It was now my desire to make the journey across the Andes to Quito, the capital, but I found it no easy matter to leave Guayaquil. Yellow-fever was rife in the town, while bubonic plague had broken out in the interior and the people were panic-stricken, and it was not easy to get the sanitary pass without which travel was impossible. However, a few days later, all difficulties overcome, I found myself sitting in a carriage of the Quito train. I was now on historic ground, full of interest to the student of missions, following in the footsteps of David Thomson, Luke Matthews, and other heroic pioneers.

On leaving Guayaquil the train follows the windings of the river, on the banks of which crocodiles may sometimes be seen basking in the sun; then it turns north and traverses a dense tropical forest where the humming of myriads of insects amounts almost to a roar, and brilliantly colored butterflies and birds are seen fluttering from palm to palm. Then the train begins to ascend and by mid-day we arrive at Huigra, 4,000 feet above sea-level, and therefore above the yellow-fever zone. The progress is now continually upward, through ever changing belts of vegetation. By 6:30 the convoy pulls up at Riobamba, (9,020 feet), where we spend the night. Riobamba is a dreary little town of about 12,000 inhabitants, surrounded by barren grey hills, and presents no animation except on a Sunday when thousands of gaily dressed Indians flock in from the surrounding country to sell the products of their farms. Missionary work is represented here by two lady workers of the Kansas Gospel Union, who frequently take their stand in the market-place and sell copies of the Scriptures. Frequently they are insulted; several times they have been stoned; but they persist in their endeavor to make Christ known. At night I addressed a small gathering at their house, and, as I left the meeting, one of the great volcanoes which surround the town, Tungurahua, by name, suddenly became active. All through the night at frequent intervals, the volcano thundered, and next morning the sky was darkened and ashes began to fall over an area of nearly one hundred miles.

The following morning we were astir early, for the train left at day-break. From Riobamba right to Quito, a distance of

180 miles, there is no mission work at all, the population being entirely dependent on the visits of peripatetic Bible-sellers, who are to them true messengers of the Word of God. At 11 o'clock the train draws up at Latacunga, where we alight and lunch under the shadow of giant Cotopaxi. Evidences of volcanic activity are everywhere visible; even the houses are made of pumice stone, which gives the town a sad grey appearance. In pre-historic times Latacunga was a great city and possessed a celebrated temple to Suq, as well as a royal palace. It is said to be near here that the Indians hid the remainder of the gold which had been gathered to complete the ransom of Atahualpa, when the news arrived of the tragic death of this unhappy monarch. In recent times many expeditions have set out in search of this hidden treasure but have in every case returned quite unsuccessful.

By 3 o'clock we were in sight of Quito—Quito the Beautiful—as it is called by its inhabitants. One who has seen other cities can hardly call Quito "beautiful," although it contains buildings worthy of any modern city. It is illuminated with electric light and has a good service of street cars. The capital of Ecuador has been called the city of "seventy churches and one bath," but although sanitary conditions have been improved during the last few years they are still far from ideal. Quito is situated at an altitude of 9,500 feet, and the climate is "perpetual spring," yet the death-rate reaches 36 per thousand. In the evening the temperature is rather low than high, and overcoats, or "ponchos" are extensively worn, the former being a sign of social distinction.

Quito is full of churches. Some of them have beautifully carved facades, and are filled with gold and silver ornaments. The most beautiful is that of the Jesuits, which is also notable as containing the tomb of General Flores, "the Father of his Country," as the Eucadoreans love to call him.

The Christian and Missionary Alliance of New York has a work in Quito in charge of the Rev. Charles Polk. On Sunday night I addressed this congregation, together with that of the Seventh Day Adventists, who combined for the occasion. The congregation, although not large, was very representative of the different grades of society, varying from the newspaper editor, to the little ragged Indian child. For in Quito "all sorts and conditions of men" may be seen, from the gentleman in frock coat and silk hat, to the stolid Quichua in his multi-colored "poncho," and the almost naked Indian from the hot forest region of Archedona. It is in its people that the chief interest of Quito consists, rather than in its buildings, or geographical situation.

During my stay in Quito I visited all the principal booksellers to ascertain if they had the Bible on sale. At last I found a shop that had on its shelves one copy of the Scio version in

Spanish and Latin, price 58 sucres, nearly $30 gold, and two copies of the New Testament in Greek and Spanish, for which they asked $2.50 each, and I have no fear of falling into error when I say that in all Quito, a town of 80,000 inhabitants, there were on sale only these three copies of the Word of God, apart from the stock of our Bibles in the hands of the evangelical missionaries. If it were not for the Bible Societies, the Bible would be even less known today in South America than it was in Europe in pre-reformation times.

The total number of foreign missionaries working in Ecuador is stated by the Panama Congress statistics to be twelve, with an additional force of seven native workers; but evidently the missionary force in the country has been sadly depleted since the figures were collected, for the total force of Christian workers is today very much less than the figures given. However, presuming them to be correct, how insufficient is a staff of nineteen workers among a scattered population of one and one-half millions, not including the numerous forest tribes of Indians inhabiting the vast territory to the east of the Andes.

During my twelve years' missionary service in Latin America, I have obtained at least some first-hand knowledge of conditions in all the South American republics—except Paraguay, and of all these varied lands, Ecuador appeals to me as the most needy, the most difficult in which to work and yet not the least open to the Gospel message. The Constitution guarantees religious liberty, the power of the Roman Catholic Church is curtailed, and, on the Coast, a fine liberal spirit prevails. The "sierra," with Quito the capital, is still under the shadow of a corrupt and mediaeval form of Catholicism, but even here there are signs of progress, and at least the intellectual classes are willing to listen.

Quito badly needs at least two married Protestant missionaries, and a primary school. Native pastors should be placed at Latacunga and Ambato, towns of from 10,000 to 15,000 inhabitants on the Guayaquil-Quito Railway, and supervised from the Capital. Guayaquil also needs two missionary families and a school. Many river-side towns and villages, could easily be worked from here. Then Cuenca, the intellectual center of the country, with a university and a population of 30,000, should be occupied by at least one foreign missionary with special gifts for work among the cultured classes.

"The harvest truly is plenteous but the laborers are few." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words seems to me to apply with special force to a country such as Ecuador; open to the Church of Christ, yet neglected and unoccupied.

A Non-Denominational Community Church

Amherst Community Church, College Hall, Snyder, New York

This church was started four years ago.

The Pastor and Director is the Rev. R. Carl Stoll.

There are about 1,200 in the community, and the Church, started with a membership of 100, has now 300 members.

There is only one other church (a Lutheran) in the community.

The membership of the Amherst Church includes Methodists, Baptists, Congregationalists, Presbyterians and fourteen other denominations.

The basis of fellowship is not a creed but a covenant, which reads as follows:

"Thankful for God's abundant goodness and for His great gift of salvation through Jesus Christ our Lord, we covenant and agree together to seek to know and to do His Will, and to promote, as far as we can, the interests of Christ's Kingdom.

"Accepting the Bible as our supreme standard of faith and duty, the Holy Spirit as our Guide and Comforter, and heartily believing in the province of private judgment in the interpretation of the Scriptures, we covenant together to recognize as Christians and worthy of our fellowship all who devoutly love the Lord Jesus Christ and accept His standard of teaching and conduct as set forth in the New Testament.

"Realizing that the success of the Church depends upon the consecration of its individual membership, we covenant together to attend the services of the church, to contribute according to our means for its support, to labor together to maintain its peace and harmony and, as far as possible, in every way to promote its temporal and spiritual welfare."

The mode of baptism (sprinkling, pouring or immersion) is left to the choice of each candidate. The Lord's Supper is open to all who have a desire to follow Christ.

The church services include a morning preaching service, a church school and an evening service of song and social fellowship for young people. This latter service begins with religious music and ends with popular songs.

The annual budget was last year about $7,000. The salaried workers include the pastor-director and the office secretary who is also gymnasium director.

Gifts for benevolences are appropriated to any object in which the people take an interest. The aim of the church is to give as much for others as is spent on the community work.

The Church serves as a community center to furnish wholesome recreation for the people, and about 90% of the community are touched in this way.

SOME MISSIONARY EXHIBITS AT LANCASTER, PENNSYLVANIA

BEST METHODS

A WORLD MISSIONARY EXHIBIT AND HOW WE DID IT

Time: Three days (Nov. 6, 7 and 8.)
Place: Lancaster, Penna.
Setting: Y. M. C. A. Building.
Participants: Representatives from every Evangelical Church in the City.
Organization: Chairman. Secretary. One key-woman appointed for each denomination. Key-woman Committees; as large as they saw fit.
Working Funds: None.
Object: Missionary education, (not entertainment).
Exhibits: An exhibit represented a mission field or nation; and was assigned to the respective denomination who had attained considerable success therein.
Curios: Solicited through the medium of local papers and personal visits. A unique collection. (Not one item of the entire fifteen hundred and eighty-six exhibits or curios was secured outside of Lancaster County.)
Free Literature: Supplied by the various denominational boards and generously distributed.
Expenses: Paid from free-will offerings made at the evening Auditorium events.

This entire affair was planned and executed within the brief period of three weeks. It was the special missionary feature of the Religious education Committee program for 1919 and 1920 of the local Y. W. C. A.

Nine rooms and one large hall, also the Auditorium were utilized for the exhibits and programs. The exhibits occupying the rooms represented the following fields: China, Africa, India, North American Indian, Mexico, South America, the Moslem World, Japan and Medical Missions.

Five adults and five children, returned missionaries on furlough from Persia, India, Japan and China were in constant attendance at their respective exhibits, lecturing, explaining, instructing and demonstrating.

A representative of the National Y. W. C. A. Commission, who recently toured the Orient in the interests of women and children, was also in attendance and imparted valuable information in this line.

Exhibits were open and free to the public during the day until eight-thirty, at which time the Auditorium program of lectures, pageants, lantern slides and missionary hymn singing was presented.

Some of the distinctive features were as follows:

Tea served by a native mother and child in the China exhibit.

Japanese national airs and songs by a native, in Japan exhibit.

Serving of native breakfast dish in Africa exhibit.

Real Japanese rice served with chopsticks in Japan exhibit.

Camouflage prescriptions distributed in medical mission room.

Zenana scene at frequent intervals in the India exhibit.

Striking posters, presenting concrete mission facts and information were everywhere in evidence.

Through the medium of impersonations, short talks, dialogues and demonstrations the many and great needs of mission work in all fields was most strikingly portrayed, and the visitor in going the rounds was edified with a constant succession of features and facts as they passed from one exhibit to another.

In the medical exhibit room one of our townswomen told the story of leprosy in such a compelling manner that a small bowl placed on a table contained at the end of the third day enough money to support one leper for a whole year.

The entire scene was truly cosmopolitan, for despite the fact that various countries had their respective locations in the building, a Mexican beggar was seen at times rubbing elbows with Chinese maidens, in their bright-hued coats, while a shy Moslem woman conversed with a dark-skinned native of India and a Japanese lady was paying her respects to an Indian squaw.

The exhibit was developed for the community, and was strictly interdenominational. That it accomplished its object seems evident from a remark made by a local divine, who stated as he left the building, "that enough mission facts, conditions and needs had been presented to him during his brief visit to supply him with data for six months of sermonizing."

Missions have had a new interpretation to this community and we hope that many other communities will try to use the same medium.

Mrs. C. N. McHose,
Chairman.

MISSIONARY EDUCATION AND THE LOCAL PARISH

John Clark Archer

Department of Missions, Yale University

Missionary education, from the local point of view, should include the whole parish. A program of studies and methods should not be of so rigid a character as to deprive local users of their own initiative or prevent the full use of home resources. One of the chief merits of any program must be its adaptability to local situations.

In the plan suggested here the initial point of view is the whole local parish. This plan calls for an inventory of resources and then seeks from outside sources whatever is available to supply its needs.

The following plan has been carried out under various conditions in the past five years, and is now in operation in a New Haven parish.

Scope. The whole parish is included with particular attention to young peoples' organizations, the mid-week meeting of the church and with special emphasis on the Sunday-school. Place is left for the co-operation of the missionary societies and for the formation of mission study classes.

Study Themes. The best results come from a concentration on one field for the year, e. g., China, Latin America, Negro Africa; or, on one topic, e. g., Islam, Hinduism, Industrialism, the Conservation of Human Life (Medical Missions).

Operation. The full schedule runs for eight months—usually from October 1st to June 1st. On the first Sunday the pulpit deals with the year's theme in popular introductory fashion. At the close of the year of study an appropriate pageant of two or more days' duration is presented.

Preliminaries. To save space, we will here deal only with one department concerned, that is, the Sunday-school. The various parts of the program are placed in the hands of a competent director, or a committee on Religious Education. Some months in advance of the inauguration of the program a bulletin should be issued to the teachers and officers:

(a) Setting forth the plan in general for the year.

(b) Suggesting preparatory reading.

(c) Indicating methods of class work and ways of coordinating regular Bible lesson materials with materials of missionary education.

The preliminary reading is mainly from books in the small reference library from which most of the instructional matter will be drawn.

Bulletins which are the backbone of the program are issued monthly. The first is ready to present and discuss at a preliminary teachers meeting, or when the plan is actually launched. These monthly bulletins cover all the lessons used by the various classes from the Junior Department up, and furnish illustrative missionary materials for use in the regular Bible lesson. The bulletin references are graded according to the needs of the departments and are of consecutive character, as far as possible. While the missionary materials used in one lesson do not bulk large, the cumulative effect is very marked. The whole school is being directed in several months' study of one theme.

An extract from a department bulletin for one week looks about as follows:

(Dept.) (Year) (Class)
(No.) (Date) (Lesson Title)

(Suggestion of point in lesson at which to introduce missionary materials.)

(An actual paragraph of material, or *references* to paragraphs, pages or chapters in books or magazines available to the teacher. These references bear in mind the grade of the pupils, or depend on the teachers for proper adaptation.)

(Reference to general or special expressional activity.)

Each teacher is given references for a month or they might be supplied the whole year's at once. The monthly meeting of officers and teachers furnishes opportunity to discuss problems and methods and to improve the program.

Such a plan leaves room—indeed provides a real background—for brief missionary addresses, special programs, and intensive courses of study for stated periods, etc. It is pliable enough for any circumstances, and serves to coordinate the varied methods and materials which rightly fall within the year's effort.

At the very beginning there is need of a survey of the local field, of taking stock of available resources. The coming year's Bible lessons are scanned and brought before each teacher as a unit. A small reference library is acquired. The teachers do some preliminary reading and familiarize themselves with the method of handling materials. All the time, outside resources are used, such as occasional speakers, missionary fiction and missionary pamphlets, programs and pictorial illustrations. Aims.

1. Instruction. An adequate knowledge of the field.
2. Expression. To support missions by various ways, including life service.

Systematic missionary education is a very attractive and profitable undertaking. It is not narrow and dogmatic, but an experience and exhibition of the widest sympathy. Its main purpose, however, is to win the world to Christ.

SUGGESTIONS FOR GROUP ORGANIZATION

The Group Plan of the New Era Movement of the Presbyterian Church offers such great possibilities for every church that the REVIEW has asked Dr. Barclay Atchison to pass it on to thousands of other congregations.

There are two views of a congregation. Some pastors regard their church membership as their field of labor. The New Era organization within the church should transform the membership from a drain upon the pastor's energy to an organization led by him, capable of carrying Christ's Message to every individual within the parish.

There are at least two great reasons for organization within the parish. In the face of the great world crisis of today, in the face of the challenge before us, the Church needs all of its resources. The difference between a reeling, emotion-driven mob and an efficient army is organization.

The second reason for organization is the need of the church members themselves for an outlet or opportunity to express their religious lives. We cannot grow spiritually any more than we can physically without exercising our faculties.

As to the methods of organization, only a word can be said.

I. We approach a church through the regular channels. The program is first prepared by the presbytery in its general scope, then remodeled and adapted by the presbyterial committee, and in this final form brought by the pastor before the session for consideration.

We recommend that the session call the trustees and deacons into a council and if thought advisable, that the matter be laid before the whole congregation.

II. After this careful consideration by officers and congregation, the first step is the appointment of a *committee of seven.* This is a functional committee carrying down to the various organizations within the church the suggestions that originate with the seven functional departments of the *New Era National Organization* that have been channeled down through the district secretaries, presbyterial committees and then to parish committees, for the sake of adaptation to peculiar local conditions.

III. The whole parish should next be divided into areas. In the case of a city or village a certain number of blocks can be apportioned to the group leaders. In rural communities, certain areas.

Group leaders are appointed for these areas for the sake of supervision. A first-class group leader may become almost as valuable as an assistant pastor. His duties should be

a. To know every church member living within his area.
b. To know every member of the congregation within his area.
c. To know every unchurched man, woman or child within his area.

He (the group leader) should be chiefly a man who can deal with people, furnishing in the councils of the church that intimate knowledge of the parish that is needful for the execution of any plan.

IV. This simple organization, if it would be successful, must have monthly round table meetings. These round table meetings are opportunities for reports, thus fixing the responsibility for the laying and making of plans, thereby bringing all of the organization resources to bear upon their execution and for mutual exchange of ideas and understanding.

Just as fire burns when the sticks are brought together, so the organization takes life from its monthly gatherings.

What the plan is accomplishing in local congregations is suggested by the following letter from a Montana pastor:

You asked me to write about our progress in New Era Work. May I put it briefly in statistics?

1. *Church additions will total 100 for this year; 100 per cent increase.*
2. *New Era benevolence will total $1,400; our quota $400.*
3. *Twelve men and fourteen women studying "Money the Acid Test."*
4. *Men's Bible Class. Never had one before.*
5. *Twenty copies of "Day by Day" distributed and Family Altars established.*
6. *Sunday-school greatly enlarged: fifteen teachers, all members.*
7. *Young people's conference in mountains: thirty-six attended for ten days.*

These are some results. But look here! Next year we will pay $500 toward the support of an associate minister who will handle our outlying work in the county. We will probably also undertake to support a missionary.

Tonight we "kick off" on a drive for $10,000 to build a community house with playroom, reading room, gym and swimming pool. It is sure to go through in fine shape. Have three $1,000 subscriptions and six or eight for $500. All this in a town which had a damaging flood last year and has had three crop failures in succession to contend with. Our church will direct and own the Community House.

I feel next year will be one of great blessing for us. I am finishing my fifth year here next month. Found twenty-nine members who paid $1,000 salary. Have now one hundred forty-one who pay me $1,900.

I am a New Era enthusiast.

PRAYER AND CONVERTS

By George A. Huntley, M. D., Oberlin, Ohio

During the Christmas vacation, 1886, I was preaching at a small Baptist Church in the West of England. At the close of the morning service, a young school teacher, who was aware of my keen interest in foreign missions, requested me to join with her in praying that God would give a hundred converts on the Congo before mid-summer day.

I reminded her that that was a big prayer, for although the Baptist Missionary Society had been working on the Congo for fully ten years there had been practically no visible results. Many lives had been laid down, Hartland, Doke, Butcher, Comber and others had made the supreme sacrifice, but converts were practically nil. To pray for one hundred converts within six months seemed like praying for the impossible, but "all things are possible to him that believeth" and with Matthew 18:19 before us we covenanted together to pray thus definitely for

God's blessing upon the work up till then attended with so much danger and discouragement.

Long before mid-summer God's Spirit was outpoured upon the Church at San Salvador and there was a great ingathering. I believe the actual number baptized was one hundred and one.

It is significant that when Elijah on the top of Mount Carmel prayed for rain, after many intercessions and much waiting there came "a little cloud out of the sea, LIKE A MAN'S HAND." Why like a man's hand? I do not know, unless it was to show that man had a hand in the coming of the showers which were so soon to fall upon the parched land.

We need more *pair meetings* which become prayer meetings. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

PRAYER AND MISSION FINANCE

In the early days of the China Inland Mission, Mr. Hudson Taylor, its founder, was asked to address a large missionary gathering at Exeter Hall, London. The invitation was accepted on the distinct understanding that no collection should be taken.

The historic hall was packed with keenly interested hearers who were stirred to the depths as the speaker pleaded China's spiritual needs and claims.

At the close of the address, the chairman of the meeting insisted that Mr. Taylor forego his condition that there should be no offering. He went on to state that the people were so moved that some would be glad to give even their jewelry for so great a cause. It would be a mistake not to give opportunity at so psychological a moment.

Mr. Taylor, in his quiet, inimitable way insisted that the condition should be observed, was glad that the people were stirred about their responsibility to Christ and to China, but considered that it would be wrong to take a collection at such a moment. Some with emotions deeply stirred may perhaps give more than they ought, while others may give less than they ought. He gave the Mission's address and requested his audience to go home and pray, "Lord, what wilt Thou have me to do?" If after that they desired to contribute to the work they could use the mail or call in person.

Next day there came a letter to the office of the China Inland Mission from the chairman of the meeting, admitting that on the previous evening he was inclined to be irritated at Mr. Taylor's persistence, but as requested he went home and prayed about it and now enclosed a check for one hundred pounds; and added that if the collection had been taken as he desired his contribution would have been a five pound note.

I heard Mr. Taylor relate this incident at a small gathering of missionary workers in London many years ago.

TITHING METHODS

First Methodist Episcopal Church, Cleveland, O., Dr. E. L. Waldorf, pastor, has a notable record in the stewardship of service, life and money, covering the past four years.

The membership has increased from 600 to 2,100 members, with accessions each Sunday but three during the entire period.

The benevolences have been multiplied by five. Five hundred tithers have been secured. The Centenary quota of $95,000 for the next five years was over subscribed, and reached a total of $207,000 for that period.

Thirty young people offered themselves for specific Christian service. Two of them are now on mission fields and four are ministers of the Gospel.

These results have been made possible by creating a growing atmosphere which is more powerful than argument, by a recognition that life

is not in compartments but must be served as a whole; and by careful organization, so that no one in the church is overfed and underworked. The membership is divided into forty groups of fifty members each. Each group serves a mid-week supper once during the year at 25 cents per plate. The supper is followed by study classes.

Each group is divided into four committees, with twelve members on a committee. The forty Intercession Committees develop Intercession plans for the church and are responsible for the personal workers' training class. The forty Tithing Committees inspire the people to tithe and are responsible for the Mid-Week Bible Study Class. The forty Education Committees circulate the church literature and maintain a Current Events Discussion Forum in an effort to apply the Gospel to present day problems. The forty Life Service Committees, secure the enrolment of young people for special service and help them to invest their lives wisely by holding before them in a study class the world needs, the home needs, and the qualities essential for Christian service.

This four-fold program underlies the multifarious activities of the church and has resulted in quickening the people mentally and spiritually, and in making it possible to mobilize quickly any of them or all of them for concrete service.

Could the story be told of particular incidents showing the beneficent working of this program on individual lives it would furnish wonderful inspiration and reveal victories and triumphs most beautiful and worth while. We must mention the man who was dividing a one dollar gift each Sunday between the current expense and the benevolence sides of his church envelope, who now puts $20 a week on the current expense side and $60 per week on the benevolence side. And the young idler who was shirking every responsibility who is now an enthusiastic minister of an active church in a difficult field.

Eternity Longer Than Time*

SELECTED BY MISS BELLE M. BRAIN

In 1896 Doctor Ida Kahn and Doctor Mary Stone, two young Chinese girls were graduated from the University of Michigan and soon after began their work for their sisters in China, pointing them to the Great Physician who is able to make them every whit whole.

"I am glad you are going back as a doctor," said a lawyer in America to Doctor Ida shortly before they left. "Doctors are more needed than missionaries."

"No, sir," she replied, "I do not think so. Eternity is longer than time."

Though zealous in their profession, these Chinese Christian doctors feel that the soul is even more important than the body, and the great purpose of their faithful ministration to the sick and weary bodies of their sisters in China is to lead the sin-sick soul to the Great Physician.

* Adapted from "China's New Day," by Isaac Taylor Headland. The Central Committee on the United Study of Missions. West Medford, Mass.

Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, etc.

DAY OF PRAYER FOR MISSIONS
February 20, 1920

"TOGETHER" is the keyword of the present area. We have witnessed nations accomplishing mighty things together,—things impossible if attempted separately. We have also seen the conquering power of a united front attacking the citadels of sin. Councils and federations have been born and waxed strong. An international mind and interdenominational vision have come into being. The line of demarcation between Jerusalem, Judaea, Samaria and the uttermost part of the earth is fast ceasing to be a line of cleavage.

For many years, missionary societies have been observing, interdenominationally, a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions. Now, at last, *together* the thanksgiving, petition and intercession for home and foreign missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united Day of Prayer.

Together these two organizations have prepared a program for February 20, 1920, based on the happily-inspired theme "The World to Christ We Bring." Copies may be secured, one cent each, from the various denominational women's boards, home and foreign, the Council of Women for Home Missions, 156 Fifth Avenue, or Miss M. H. Leavis, West Medford, Mass., agent for the Federation. This program will be ready and on sale January 1. "A Call to Prayer," a two-page card, contains topics for preliminary, preparatory prayer. This card, a portion of which is given below, fits an ordinary correspondence envelope, and should be widely distributed. They are now ready and may be secured, free, from the denominational women's boards.

A CALL TO PRAYER

"The World to Christ We Bring

Will you Pray

That all Christian women may respond to this Call to Prayer and meet in cities, towns and villages, "morning, noon, or in the evening," to ask God's mercy upon the troubled and confused nations and His blessing upon His servants as they seek to bring the world to Christ;

That the women who have in their care the preparation and plans for the meetings may have clear vision and loving zeal as they confer together;

That all the Christian women of our land may strive to promote all agencies and organized effort looking towards the development of the spiritual resources of the Church of Christ and the purification of our national life.

Prayer

"Behold what manner of love Thou hast bestowed upon us, our Father, that we should be called Thy children. We thank Thee for this precious relationship. We thank Thee for the sense of pardon, for the peace and power and joy and knowledge of Thyself which comes to us when we walk as Children of Light and remember our Father's commandments to do them.

"Forgive us, O God, that we so often and so easily forget. Forgive us if the memory of the great war fails to lead us to a deeper devotion to Thy service. Save us, we beseech Thee, from falling back into easy and trivial ways of living when the needs of a suffering world cry to us for help.

"Lord, touch my heart and the hearts of hosts of women who claim to be Thy children with the same divine pity which moved Jesus with compassion for the multitudes. Let these coming weeks for us be a time of preparation for a united effort to make this a better world at home and abroad. Bless especially all missionaries of the Cross of Christ and give unto them their heart's desire.

"Remind us daily of Christ; assure us that nothing is impossible to faith. Keep

up prayerful and obedient. Show us the shame and folly of living unto self, and the joy of being laborers together with our risen and glorified Lord. So bless us and make us a blessing, for His sake, Amen."

All boards are urged to bring the matter before their constituencies as widely as possible; speakers and leaders are asked to announce the united Day of Prayer for Missions, and to impress upon women everywhere that each feel a responsibility, if no one else is taking the initiative, to call together women of all denominations in the local community by January 15 to plan for the observance of the Day of Prayer; and pastors are requested to insert a notice in church bulletins and to call attention from the pulpit for at least two Sundays before the Day of Prayer, that we may all be together "with one accord in prayer and supplication" on that day.

SUGGESTIONS ON THE BOOK

"Christian Americanization, A Task for the Churches"

By Eva Clark Waid

Chapters V and VI

Progress and Purpose of Christian Americanization. Thus may we characterize the last chapters of our Home Mission textbook, and, as we have studied in previous articles the *perception* of our task and the *difficulties* of our task, we may in Chapters V and VI, study the *performance* of "a task for the churches."

Each chapter may be considered from three standpoints: the *pictorial,* the *program,* the *practical;* and thereby a variety of uses is made possible.

Chapter V—"The Path of Progress"—could be considered pictorially as follows:

I. Place upon a burlap screen or against a wall three groups of pictures showing the development of the immigrant from his landing at Ellis Island to his present position as an American. "World Outlook," Women's Home Missionary Magazines, "Everyland," and "National Geographic Magazine" will supply material.

II. A poster bearing the title of the paragraph on page 108, "Enrichment of America," may show a list of illustrious names of our foreign born citizens with photographs of some notable ones. "World's Work" and "Review of Reviews" will be found helpful in preparing such a poster.

III. A demonstration—"Path of Progress"—may be shown on a raised platform or long table, each helpful agency being represented by a miniature brick of paving stone placed by one who describes the work of that organization. "The Americanization Bulletin" gives such information.

IV. A chart called "Rules of the Road" could summarize the guiding principles of Christian Americanization, such as:

1. Turn to the right when meeting traffic. (Don't turn away from the crowds of foreign born.)
2. In case of accident stop and secure facts. (If there is trouble in a foreign community, try to understand the reason.)
3. Drive with special care in crowded thoroughfares. (Study racial animosities and their remedies.)
4. Blow your horn at church corners where the view is obstructed. (Awaken the church to her duty in Americanization.)
5. Clearly display your license numbers. (Have churches opened and lighted, and a welcome ready.)
6. Use special care in school streets. (Realize the value of public schools and help in their enterprises.)

This chart could be explained with illustrative incidents or the "Rules" could be interlined.

V. A map of the local community or a copy of the Interchurch Survey map of the region could be displayed and explained, showing the agencies of help and progress.

The program treatment of chapter V might well take the form of *analysis, argument, anecdote.* Give a clear view of the whole chapter in a concise analysis, preferably placed on chart or blackboard. Follow with arguments for and against certain points suggested in the analysis; for instance, "Is discontent a hopeful symptom of progressive Americanization?" "Are public forums a help

in Americanization?" "Can foreign language churches assist the progress of Americanization?" "What agency does most for Americanization?" "Is religious tolerance needed in our newer immigrant communities?" "What signs of progress in Americanization have you noted?"

Close the program with a well-planned series of incidents and anecdotes of Americanization, drawing material from daily papers, the "Saturday Evening Post," "Survey," the denominational weekly papers, "Christian Endeavor World" and the "Americanization Bulletin." Ask a number of people to tell these incidents, and arrange them in such order that they carry out the idea of progress in Americanization.

The program might also center on some one theme of the chapter, since the field of study is so extended, and be built up from such suggestions as these: Progress in Industrial Americanization; The Public School as an Interpreter of America; The Immigrant's Contribution to America; Music, an International Interpreter. Trades journals, educational magazines, the "Etude" and "Literary Digest" will give material.

The practical treatment of Chapter V should include visits to citizenship classes, clubs, churches, institutes, patriotic meetings where the actual results of Americanization can be seen. It should also include efforts to hold exhibitions of foreign handiwork and art, or special musical programs by the foreign-born. The neighborhood pageant and the playground celebration, the closing exhibit of the Vacation Schools and the opening of American homes to groups of foreign born men and women are all practical methods of studying the Path of Progress.

Chapter VI—"The Price of National Unity"—could also have its pictorial study.

I. Use the Liberty Loan posters and other war material. The poster, "Americans All" can be secured in the set of six posters furnished by the Council of Women for Home Missions for 50 cents. This set of posters can be used to illustrate the paragraph on page 134, "New national morale."

II. Secure original posters by a contest, asking for an Americanization illustration of the theme: "Who is my neighbor?"

III. Present before the study group a recruiting poster for Christian service or send a post card invitation with an illustration or sketch calling to service for the foreign-born. For instance, a group of Italian children sketched on a postcard stretch out their hands and say, "Meet us at the Italian mission, 24 Genoa place, next Sunday morning at 9:30 and tell us a Bible story." Such a poster could be hung in the church vestibule or on the bulletin board.

IV. Make a large circular frame modeled after a penny, with "E Pluribus Unum" at the top. Within this frame exhibit foreign types making up America.

V. At least a dozen simple charts, made on manila paper with crayons, could bring to the eye great patriotic sayings as to the price of national unity:

"The virtues of our mingled blood
In one new people blend."—*Van Dyke.*

"They must upward still, and onward,
Who would keep abreast of truth."
—*Lowell.*

"* * * From sun to sun
That clarion cry, 'My country' makes men one."—*Burton.*

The program treatment of Chapter VI should summarize the study of the preceding chapters and bring some clear conclusions. *Definition, Development, Duty* might be the divisions of a program, using the material of the earlier chapters for the first two and basing the third division upon pages 135- 137, 154-156. Three speakers could thus give a complete analysis of the chapter.

A quiz could follow, each person writing the answers to the following: "Define Americanization in a brief paragraph." "What signs of development in national unity can you mention?" "What are your ideals for America?" "What special thing can the Church do in Americanization which no other agency can accomplish?" "What do you

think you can do?" "What connection is there between Americanization and an international mind?" "Explain the real motive of Christian Americanization."

ECHOES OF THE WICHITA INDIAN CONFERENCE

By Mrs. John S. Allen

A Conference of Christian Workers Among Indians held at Wichita, Kansas, September 24-26, attested this growing breadth of interest. To this conference came Indians and whites, field workers and secretaries, women and men, from the Sioux, the Kiowas, the Winnebagoes, the Apaches, the Navajos, the Pimas, the Nez Perces, the Crows, the Osages, the Cheyennes, the Cherokees, * * * Baptists, Congregationalists, Disciples, Friends, Methodists, Presbyterians, Episcopalians, Reformed, Lutherans, Indian Rights, the two Home Missions Councils, and the two Y's, out of their respective corners to join hearts, hands and voices, to pray and plan for the whole task of saving the American Indian for Christ, for America, for himself and for the world. Since the Indian boys lie in Flanders Field, Indians are members of the United States Congress, and other Indians are producers of music and literature, it is not too much to claim for them a world reach.

While it might not be objectionable to review in detail the scope of the Conference program and discussion, it would be a needless repetition of an effort already worthily and adequately performed. (Send for free pamphlet, "Cooperation for Indians," Home Missions Council, 156 Fifth Avenue, New York City.)

One of the many satisfactions of the Conference was the fact that those actually doing the work, those who daily meet the Indians and their problems were the chief participants in all of the discussions. Such questions as the following were among those receiving especial emphasis:

The social, physical and religious effect of the use of the peyote.

The paramount need of native Indian Christian leaders, to interpret Christianity according to the racial soul of the Indian.

The urgency of a unified program of religious education, with trained religious work directors in the government non-reservation, and other government and mission schools.

The need of Christian education for children under twelve years of age, in order that a basis may be laid for Christian ideals.

The inappropriateness, if not the illegality, of assigning funds from the United States treasury for the education of Indian children in sectarian schools.

The desirability of permitting competent, restricted Indians to contribute reasonable amounts of their own property or possessions to religious and benevolent purposes for Indian welfare, if properly safeguarded.

The need of an adequate social and health program and propaganda among Indians.

The Conference urged appropriate action on all of these matters, adding a number of valuable general findings concerning the desirability of conferring immediate citizenship on all Indian soldiers and sailors enlisted in United States service during the last war; concerning provision for native-born Indians being merged into the citizenship of the State, being given the protection of, and being subject to the State laws.

The Conference also reaffirmed its belief in the primary importance of a native Indian Church, with an organization of life and worship developed under competent native leadership. It reaffirmed the necessity of a thorough-going policy of comity and cooperation between Christian evangelical agencies that will secure the largest measure of efficiency, economy and success, and will provide adequate care for every tribe and every group of Indians within the national domain.

NEWS FROM MANY LANDS

GENERAL

Missionary Possibilities

FOR less than the cost and equipment of a single battleship, the following work was conducted last year in foreign lands:

Thirteen hundred and sixty-six missionaries and 6,870 native workers were employed during the entire year in spreading the Gospel.

Four thousand four hundred sixty-seven congregations, with 172,325 communicants and 406,587 adherents, were kept at work.

Two thousand and sixty schools were conducted for twelve months, training 777,680 young people in Christian character and good citizenship.

Eleven printing presses threw off 59,740,420 pages of Christian literature.

One hundred and seventy-five hospitals and dispensaries treated 704,714 cases. The missionaries ministered to lepers, sheltered insane, cared for orphans, taught the blind, the deaf, and the dumb, promoted moral reforms, and made the Gospel of Christ a living force among multitudes of people.

Arthur J. Brown.

Fellowship of Reconciliation

THE Fellowship of Reconciliation is a Christian world movement within the churches, seeking to put emphasis upon the necessity of uncompromisingly following the ethical standards of Jesus Christ. It believes that a social and industrial evolution of wide sweep is now in progress. A national conference was held at Highland, New York, and an international conference in October in Utrecht.

The Hebrew Christian Alliance

AT A recent meeting of the Alliance it was voted to set about immediately to raise $1,000,000 in the next five years for the purpose of establishing a Hebrew Christian Headquarters and Training School for students preparing themselves for Christian service among Jews at home and abroad. They also wish to send out Jewish Christian evangelists, and to render practical and spiritual help to Hebrew Christians everywhere, but especially those in Russia, Poland and Palestine. Rev. H. L. Hellyer of New York was elected president of the Alliance and Rev. S. B. Rohold of 165 Elizabeth Street, Toronto, Canada, Secretary-Treasurer.

What the American Red Cross Did

SINCE the memorable day in 1917 when the United States entered the war of nations, the American people have either pledged or paid into the treasury of the Red Cross in money or materials a net total of $325,000,000. This general response to the call of service for suffering humanity has been accompanied by a devotion and enthusiasm in the doing, and a spontaneity in the giving which cannot be measured in terms of dollars or time. Up to July of last year, the Red Cross work rooms of the United States turned out 490,120 refugee garments; 7,123,621 hospital supplies; 10,786,489 hospital dressings. Subscriptions to the first garments and 192,748,107 surgical war fund amounted to 115,000,000, and to the second. $176.000.000. To this is added $24,500,000 from membership dues.

The figures showing expenditures are equally interesting. In France, $36,613,682 were spent for military activities and civilian relief. In Italy, more than $12,000,000 were set aside for service work up to January, 1919. $11,989,097 have been expended for various activities in connection with camps and can-

tonments in the United States, and a considerable sum was used in caring for Americans imprisoned in Germany and Austria.

Health and the Rockefeller Foundation

THIS philanthropic organization was established by Mr. John D. Rockefeller to promote public health and medical education in many lands. Last year the various departments conducted the following activities with an expenditure of $15,000,000, a campaign against tuberculosis in France, for malaria control in Arkansas and Mississippi, to check yellow fever in Guatemala and Ecuador, to root out hookworm in the United States, and encourage sanitation, to improve public health in Brazil and Australia. A school of hygiene was opened in connection with Johns Hopkins University, Baltimore; fifteen buildings were pushed toward completion in Peking, China; twenty-four missionary hospitals and schools were aided in China; South American institutions were aided in establishing research departments in South America; maintained sixty-eight fellows and scholars in American medical schools; supported studies in mental hygiene; made appropriations for the care of infantile paralysis and for medical research, made surveys for the Red Cross and contributed largelv to various war-work agencies.

Advertising Mission Work

A NEW YORK business man who had crossed the Pacific many times visited a missionary friend in Tokyo and remarked that mission work ought to be better advertised.

"Why shouldn't mission work be advertised the same as Buddhist temples and pagodas and all that stuff? You read up in the guide book about Kobe, for instance, and you find everything mentioned except the fact that it has two of the finest Christian schools in the Empire, Kwansei Gakuin and Kobe College."

The missionary ventured that the average tourist would not spend any time on such places, even if they were mentioned in guide books. The business man admitted that this was partly true, but offered a few suggestions in line with business efficiency, among them: up to date guide books; attractively illustrated, cleverly written circulars giving information about schools, kindergartens, and other places of interest in Christian work, which might be distributed to San Francisco, Seattle and Vancouver, in the cabins of outgoing ships; nicely bound books illustrating the usual places of interest to tourists, but also prominent missionary institutions, churches, schools, etc., to be placed on the tables of ship libraries.

Japan Evangelist.

NORTH AMERICA

The Decalogue to the Fore

THE practical character of the Christian work being put into effect by the young people of a Methodist Church in Charleston, W. Va., is shown by four hundred posters, displaying the Ten Commandments in conspicuous type, which they have placed on the walls of schools, stores and public offices of the city. To offset objections by Jews or Catholics, the paragraphs of the text are not numbered. Those who find themselves obliged to face the Ten Commandments at every turn will find less excuse for violating them.

Missionary Education Movement Absorbed

THE Missionary Education Movement, which was founded in 1902 by the Mission Boards of the larger Protestant denominations, and which has done a vast service ever since in publishing interdenominational literature, and holding summer conferences and classes, has now been taken over by the Interchurch World Movement and will hereafter be known as the Missionary Education department of that organization. Dr. Miles B. Fisher, formerly secretary of missionary

education for the Congregational Education Society, is the new director.

"Everyland," the children's missionary magazine, will be published as before.

The Continent.

Inter-Church State Conferences

SIXTY-SIX state conferences were held in December under the auspices of the Interchurch World Movement. These were planned to present the program of the Movement to the "key" lay and clerical leaders of the United States. Each conference extended over three days and was addressed by one of twelve "teams" of National leaders, trained in a Special Conference in Atlantic City last November. Those attending the State Conferences are to carry back the inspiration and information to their local churches. A Speakers' Bureau has also been organized to send speakers to business men's conventions, civic clubs and other gatherings. Another plan is the organization of many thousands of "minute men" who will be ready for service in every town and city in the country.

Student Volunteer Convention

THE Eighth International Student Volunteer Convention, which holds a session every four years, will meet in Des Moines, Iowa, December 31, 1919, to January 4, 1920. It is expected that the attendance will include six thousand students and professors from more than a thousand educational institutions. There will also be present missionary leaders representing various lines of Christian work in foreign lands.

"Wayfarer" in New York

THE pageant of "The Wayfarer," which was the outstanding feature of the Methodist Centenary Celebration at Columbus, is being given in New York City daily for five weeks, (beginning December 15) under the auspices of the Interchurch World Movement. The musical and dramatic spectacle will be staged in Madison Square Garden, with soloists, costumed participants, and a chorus of 1,000 voices.

War Recruits for Missions

THE Presbyterian Board of Foreign Missions reports that more than 500 young men and women who have served in the war have, since the signing of the armistice, applied at Presbyterian headquarters for service in the foreign mission field.

In addition, fully 1,000 young people have sent in applications to be considered as candidates for the missionary force. This in spite of the fact that the largest missionary reinforcements in the history of the denomination are being sent out this year.

The Christian and Missionary Alliance

DURING the four years of war the Alliance received gifts amounting to $954,701.22 for foreign work—over twenty per cent more than in the preceding four years. The missionary work abroad is conducted in sixteen fields and twenty-two languages—in India, China, Tibet, French Indo-China, Japan, the Philippines, Palestine, West Africa, the Sudan, and South America. It was not interrupted and the missionary staff increased from 259 in 1914 to 300 at the close of last year; there are also over 600 native workers. The baptisms on the field numbered 5,630 during this period and the mission stations and out stations increased from 271 to 497—a gain of 83 per cent. One missionary in India reports having preached the Gospel to over 20,000 people during one touring season. Congo native mission workers conducted 23,370 Christian services in villages. Schools under the care of the Alliance number 261 with 5,878 pupils.

This organization has a parish of over 40,000,000 heathen souls for which it is exclusively responsible. It is looking to God for an increase of its missionary income during

1919 from $300,000.00 to $500,000.00, to cover its program of reinforcements and projected advance.

New Temperance Board Program

ON ACCOUNT of the adoption of national prohibition in the United States, the Board of Temperance of the Presbyterian Church has changed its program to emphasize other phases of moral welfare. These include social hygiene, amusements and recreation, delinquent and defective classes, the family, and juvenile welfare. They are giving publicity to the effect of cigarettes on youth, and other lines of physical and moral education. They hope to help bring young people into closer relation to the Church, and to promote high ideals of marriage and home-making. The headquarters are Columbia Bank Building, Pittsburgh, Pa.

Y. M. C. A. Activities Transferred

IN COMPLIANCE with government orders the War Work Council of the Y. M. C. A. on November 1st transferred its welfare work activities as conducted in the temporary buildings erected during war times, within the camps in the continental limits of the United States. The Y. M. C. A., also at the request of the Government, will transfer, without reimbursement, its 593 temporary huts within the Army camps, together with their complete equipment valued approximately at $4,500,000, for continued use by officers and men.

At the time of the signing of the armistice, the Y. M. C. A. was operating in the United States 1171 huts, with 5717 secretaries and other workers.

Permanent buildings of the Army and Navy Y. M. C. A. which will continue to operate include the following; Brooklyn Navy Yard, N. Y.; Newport, R. I.; Norfolk, Va.; Charleston Navy Yard, Boston, Mass.; Vallejo, Cal.; at the Presido, San Francisco, California; at Bremerton, Washington, D. C.; at Forts Monroe, Slocum, Jay, Tilden, Hamilton, Hancock and Leavenworth; and at Honolulu, Hawaii and Fort William McKinley, Philippine Islands.

The Lumberjack and the Church

THE lumbermen of the Pacific Coast have some picturesque opinions upon things spiritual, as discovered by the recent Interchurch Survey of the lumber regions.

One man gave as his reason for not attending church that preachers "never preached any more about sin, evaded the truth, and were too anxious to please people." He added that he knew that he himself was a sinner and would be lost without Christ. A woman in one of the camps declared all the denominations were putting from six to nine preachers in small towns, while people in remote sections were being allowed to "go to the devil," the little children particularly growing up as godless as heathen.

Education for the Southern Negro

THE greatest cause of unrest among the colored people of America is probably the social and industrial limitations that face them. An indication of the failure of the South to deal fairly with the Negro is seen in the inequality of educational privileges. The per capita expenditure for white and for Negro children in public schools varies from $14.29 for white and $9.96 for colored children in Oklahoma, to $10 for white and $1.44 for colored in South Carolina. Only in Kentucky does the allowance for Negroes equal that for white children. In most of the states Negroes have only a per capita expenditure of from 14% to 50% of the amount allowed for white children.

What the Negro Needs

1. Equal educational facilities with white children up through the grammar school.

2. Suffrage rights on the same basis as that adopted for white people.

3. Equal justice in courts of law, and protection from mob violence.

4. Opportunity for employment in government positions and in all forms of industry, skilled and unskilled, with wages and opportunity for advancement according to ability.

5. Protection of colored women from insult and wrong on the part of white men, with diligence equal to that used to protect white women from wrongs perpetrated by Negroes.

6. Opportunity to travel and live in accommodations in harmony with cleanliness, good behaviour and ability to pay. Nothing less is democratic or just.

7. Adequate welfare work for Negroes to promote physical, moral and religious health among Negro men and women, boys and girls. Nothing less is Christian.

LATIN-AMERICA

Newspaper Evangelism Needed

REV. John Ritchie, for a number of years editor of a South American religious periodical, writes in *The Biblical Review,* that while the large percentage of illiteracy in South America raises a question as to the value of the religious periodical, persons in almost every community can be found who will read aloud in the family or in groups; and the very scarcity of reading matter whets the appetite for more. Railroads are few, the era of good roads is not yet, and the people are too scattered to be reached by the force of missionaries now available; so that only meager results can be secured from large expenditures of time and money in itinerating. The prejudice against Protestantism prevents many from entering a church, whereas the printed message quickly gains a hearing. The relation between Christian principles and civic justice, the counteracting of false teaching and the building up of Christian character are some of the aims that may be realized through an extension of the Christian press. Practical printed hints for successful farming do much to break the force of superstitious ideas about the failure of crops, and thereby win an open-minded attitude for the Christian viewpoint expressed in the same publication.

The Committee on Cooperation in Latin America, under the auspices of the Interchurch World Movement, is issuing a new magazine in Spanish for Latin America, *La Nueva Democracia,* which purposes to fill this need. The price will be $3.00 a year, and with each new subscription is given a dictionary or a choice of some educational book.

A Vindication of the Golden Rule

MR. Benjamin P. Clark, Vice-president of the Plymouth Cordage Company, cites his experience for ten years with a mining company in Mexico, as a testimony to the loyalty and reliability of the Mexicans. The danger of supposing that all Mexicans are brutal and treacherous, and that it is useless to expect reasonable dealings with them is apparent in our present relations. Mr. Clark says:

"We have tried to treat the Mexicans as human beings. We told them that in all ways we should respect them and their wives and families as we would our own. We went to it as a human proposition. The effect was prodigious.

"This attitude brought out the best there was in those people and the best there was in us. For eight years and a half of revolution the roar of our mills never stopped. Today, 7,000 men operate them, of whom 57 only are Americans, (less than one per cent.). We have fed them, fought typhus and influenza with them, fought everything with them, and they have done their part like men. Two things I must say. After Vera Cruz we insisted that all our Americans leave Mexico. The properties were left in absolute charge of Mexicans for eight months. They stole nothing; they allowed no one

else to steal anything; they operated the plants successfully, and returned them to us in as good condition as when our Americans came out."

Is it inconceivable that a similar confidence between employer and employed in our own country, a corresponding application of Christian principles, would prove the solvent of our present labor unrest?

New Woman's Organization in Chile

THE "Club de Senoras" in Santiago, Chile, attests the awakening social consciousness among South American women. It is a purely cultural organization in its aim, but is the only organization for women of the better class in South America, and is typical of the growing desire for a broader horizon for women.

Child Mortality in Chile

THE Childhood Conservation League for Mexico, Central and South America, under the auspices of the Methodist Episcopal Church, plans to strengthen missionary work by means of the hospital and dispensary, especially adapted to the needs of women and children. A beginning is to be made by establishing a hospital in Santiago, with branch dispensaries in outlying territory, in the hope of diminishing the present appalling death rate. It is estimated that 75% of the children in Chile die under two years of age.

—W. H. Teeter.

Religious Freedom in Uruguay

SECTION I, Article III of the new constitution for Uruguay declares that all forms of religious worship are free, that the state sustains no religion, and exempts from taxation all houses of religious worship. It concedes to the Roman Catholic Church all temples and chapels built totally or partially by public funds, except such chapels as form part of public asylums and hospitals.

But this religious freedom does not mean religious equality. Catholic mass is still said in the chapels specified, and the Bank of the Republic, a government institution, closed in honor of "Virgin's Day." Atheist newspapers continue to denounce proselytism. The number of those who seek true liberty is slowly increasing. and only when the masses obey this higher call will the republic be free indeed.

EUROPE

African Races Association

GLASGOW has an "African Races Association," organized to promote closer union of Negroes and Negro descendants in the British Isles; to discuss topics affecting the welfare of the Negro race, and to present papers from time to time upon some particular colony of Africa. The Association also offers to supply information regarding suitable places of study, cost of living, conditions of life and such other information as may be required by African students planning to take courses in Great Britain.

General Assembly of French Protestantism

THE Federal Council of the Churches of Christ in America sent representatives to the General Assembly of French Protestantism which convened at Lyons, France, November 11-14. The significance of such a meeting will not be lost on those who are familiar with the history of French Protestantism, and are in sympathy with the desire to aid it in assuming a more influential part in the life of France.

Protestant Efficiency

Les Nouvelles Religieuses, a Catholic publication of Paris, voiced a tribute to Protestantism, not to say a reflection upon the fruits of Roman Catholic training, when it said:

"The most cultivated Italian families apply to Protestant pastors for servants because of the reputation these have for honesty, industry, and courtesy. The royal family, though Catholic, intrusts its little ones to the

care of Protestant nurses and governesses. All doors open to Protestants."

—*Record of Christian Work.*

Methodist Church of France

AT the French Methodist Conference, held recently in Paris, representatives from the Wesleyan Methodist Conference made arrangements to assume part of the direction of the work, in view of the increased need of the French churches. The arrangement has been accepted, and it is hoped that a new era of reconstruction may now set in. The Methodist Church of France has developed from the missions established by the Wesleyan Missionary Society, though, since it began its separate career in 1852, it has never been entirely self-supporting.

The Christian.

Protestant Missions in Bulgaria

CHRISTIAN Missions in Bulgaria were conducted under great difficulties during the war. Touring was impossible. Nothing was kept up but the mission schools and the native pastors' work in the churches. There were many times of perplexity, especially when the missionaries had great difficulty in finding supplies for the boys and girls in their schools. Living was very expensive and there was no way of communicating quickly with the American Board headquarters in Boston. Since the truce was signed teachers are in great demand.

American missionaries kept aloof from the political embroilments of the war, since. America did not declare war against Bulgaria. Dr. H. B. King, a missionary in Samokov, declares that there is no vestige of truth in the statement that the American missionaries showed pro-German sympathy. The Bulgarians who have no sympathy with the mission work feign to believe that the Protestants are trying to undermine the faith of the people so that American missionaries generally are not popular in the Balkan Peninsula and they have been imprisoned, their work has been spoken against, they have been stoned in the streets. They, however, continue to work tirelessly to build up Christian character in the people.

Missionaries at work in the Balkans hope that the government and political parties in that part of the world will sometime get rid of some of their selfish ideas and learn to live together peaceably without hate and avarice and envy one toward another. "No American missionary of Bulgaria, Greece, Albania or Serbia," writes Dr. King, "wishes to see any injustice done to any Balkan state or section and Bulgarian Protestants often times pray for those who are considered Bulgaria's enemies. There never will be any olive branches picked off a bramble bush and there never will be a real peace for the Balkan states until they lay aside their hatred one toward another and come together with a determination to maintain order and see that each tribe respects the rights of life, liberty and conscience of all the others. The missionary work in Bulgaria, in Greece and in Serbia is seeking to correct the undesirable conditions of character and living that obtain in those countries and the work deserves hearty sympathy and support of all Christians.

Salvation Army in Czecho-Slovakia

ALTHOUGH the people of Czecho-Slovakia are intelligent and industrious, their moral standards are low, and the country offers wide scope for social and spiritual work. During last year in Prague alone 913 children have been arrested for thieving. There are also 5,000 friendless, degraded girls in Prague. General Booth recently commissioned Col. Larsson to open up Salvation Army activity in this country, and the government has agreed to be responsible for the rent of all buildings needed for the Army's work.

Budapest Mission to Jews

NOTWITHSTANDING the fact that Bolshevik authorities in Budapest addressed a communication to the Director of "the late Scottish Mission," the grave has not closed over this Free Church Mission to Jews, and it manifests many signs of life. Between January 1st and July 31st no fewer than 224 Jewish people—114 men, 63 women, and 47 children have been baptized. For months on end the principal native missionary has been occupied from early morning till late at night instructing inquirers. The trials of the workers have been severe. Many times the Communists essayed to lay hands on the Mission property, but every attempt was thwarted by the staff. Food, fuel and clothing have been unbelievably difficult to obtain, but the Hungarian workers have faithfully upheld the cause.

—*U. F. Record.*

MOSLEM LANDS

Constantinople During the War

ELIZABETH Dodge Huntington, who was in Constantinople during the war, tells of great suffering among its more than one million population of Moslems, Greeks, Jews, Armenians and Europeans. The city was full of German officers and their families who lived extravagantly, but most of the others were obliged to sell all they had to buy bread. Even then they became emaciated and ill from want. Oppression from the Turkish authorities was everywhere apparent, and bribery was almost universal. Multitudes of women and children were destitute.

The brighter side of the situation was seen in the efforts to relieve suffering. Some Germans, Turks, Greeks and Americans conducted soup kitchens at great expense. American missionaries continued their educational work. Robert College, Constantinople College and Gedik Pasha School were kept open and the students did good work. After the armistice was signed many Constantinople Armenians organized relief work for their destitute fellow countrymen and started orphanages for over 2,000 orphans. Homes for Armenian girls rescued from Turkish Arabs have been started by the American Young Women's Christian Association workers.

Importance of Aleppo

THE Syrian missionaries have adopted resolutions calling for the immediate acceptance of Aleppo as a mission station.

(1) It is a city of 250,000 inhabitants, with a large adjacent territory.

(2) It occupies a strategic situation at the junction of the Syrian railway with the Bagdad-Constantinople line.

(3) It is the most northern center of Arabic-speaking people.

(4) It is now occupied only by small, weak missions.

(5) There are indications of special preparedness on the part of the people.

The missionaries of the various societies hope to carry out a cooperative program for the occupation of Aleppo. This will include schools for boys and girls; a church building suitable for use of foreigners and for Arabic-speaking peoples; evangelistic and educational missionaries. Medical work is already provided through an excellent hospital.

How America Cares for Orphans

CAMP Wilson at Derindje near Constantinople may be taken as typical of hundreds of others which the Near East Relief has organized to care for orphan children in Armenia and Turkey.

The camp has a population of 400 boys and they are divided into three groups, consisting of Armenian boys who speak only Armenian, Armenian boys who speak only Turkish and Greek boys who speak only Greek. Several native workers who have been educated in American colleges, act as interpreters for the groups.

Camp Wilson is located in a building which was once a palace of the Turkish Sultans. The grounds stretch from the hill down to the shore of the Gulf of Ismid, where the boys swim. The pupils are enthusiastic about their work and learn quickly. Instruction is in charge of Americans and is carried on by native teachers who received their education in American missionary schools in Turkey.

Of children alone in this stricken land there are a quarter of a million, many of whom, having lost both parents, do not know their own names.

American and British officers, thoroughly familiar with conditions, estimate that not more than twenty-five percent of these refugees can survive through the winter except as help is given by the Allies.

Sunday Schools in Asia Minor

THE Sunday-schools of twenty-six Protestant churches of the Aintab station, with a membership of more than 8,000, as well as the Gregorian schools were literally shattered by the deportations. In Aintab all the Sunday-schools and day school buildings were wrecked by the Turks' wanton destruction, sacked and torn down for the value of the desks and window frames, floor and roof beams. What is far more serious, nearly all the teachers, men and women, were put to death or died of disease and exhaustion in the deportations. In some large churches, such as Urfa, where there were at least thirty Sunday-school classes before the war, no Sunday-schools are left, and only four or five of the old teachers. This coming year is an all important period. A good strong start will restore the courage and faith of the churches.

The Armenians in Aintab have sent a request to the World's Sunday School Association that Rev. Stephen Trowbridge be appointed to direct the Sunday-school reconstruction work in that part of Asia Minor.

INDIA

Christian Education in India

TIDES and currents of new thought and life are sweeping through India—political, social, economic, moral and religious. The problem is baffling. With nine-tenths of the people in blank illiteracy and India divided into a dozen faiths. 147 languages, as many races and over 2000 different castes, the educated leaders are demanding self-government and home rule. The problem is, can the non-Christian faiths produce the honesty, efficiency, unity, and leadership necessary for responsible government? Great Britain is committed to a large advance in self-government in each Province. India must now face the terrible strain of responsible government under present day conditions. Her hope will lie largely in the Christian Colleges which are centers of Christian liberty in the darkness of illiteracy, superstition, idolatry and poverty.

G. S. EDDY.

Sudras Look for a Saviour

THE Sudra or farmer caste of India expect a Saviour of the world to appear in the near future. They say that He is now doing penance in the Himalaya Mountains and that accomplished He will reign for a thousand years, when tiger and lamb shall eat from one rice bowl. Somehow the Christian hope has permeated the life of this caste.

German Missions in India

THE government of India has made permanent arrangements for the future conduct of German missions in India by creating intermediary Boards of Trustees to which the property in each Province will be conveyed. This provision includes the property of the Basel Mission and Trading Society. The properties are to be held until such time as these trustees can transfer them to any Protestant mission or missions, church or churches that may be approved by the Governor-General or

Council. The intermediary Boards of Trustees shall be constituted with a chairman and two non-official members, nominated by the National Missionary Council of India; also, two official members nominated by the local government.

With regard to the Gosner Mission of Chota Nagpur, a commission of inquiry has been appointed to visit the field and ascertain whether the Christians wish to become independent and self-sustaining, to be in charge of American Lutherans, to be supervised by the National Missionary Council or to unite with the Anglican and Lutheran Missions.

Hindu Missionary Organization

A HINDU Missionary Society was formed in Bombay in 1917, for the purpose of building up Hinduism. Its weekly paper, the *Hindu Missionary*, tells us that "Hinduism is great and noble and true. In the bosom of Hinduism is the perfect expression of the science of the divine."

According to its own confession, the Society came into existence through fear of the influence of Christian missions, and with this motive underlying it the prime object has been to induce Indian Christians to return to Hinduism; and they claim that in this work of recovery they have been very successful. However, in the annual report of the Society, issued last July, three such instances only appear.

The headquarters of the Society are in Bombay, with branches in Poona, Nagpur and Bagdad. It also operates in South India. Their magazine is published in both English and Marathi.

CHINA

Christian Commissioner of Police

A CHINESE official, Mr. Wang, attended Dr. Sherwood Eddy's meetings in Nanking a few years ago, and sat in the front seat with fifty other Confucian officials. At the last meeting he left the other officials to come to the platform as the Christian chairman of the meeting, boldly announcing to the audience of a thousand non-Christians that he had accepted Christ as the only hope of saving China. Wr. Wang contemplates resigning his post to enter Christian work.

An Official Enters Y. M. C. A. Work

EIGHT years ago Mr. Wen, a Chinese official and adviser to the Governor of Foreign Affairs, came to Shanghai as a Confucian official to meet Dr. John R. Mott and Dr. Sherwood Eddy to request a Y. M. C. A. building for his city, Nanking. Four years later when Dr. Eddy visited his city, at a banquet given by the governor and after an address on "Christianity, China's Only Hope," this man made a decision to enter the Christian life and was baptized the following Sunday. He then stated his position boldly before a theatre crowded with students. Last winter Dr. Eddy went to Nanking to ask Mr. Wen, at great sacrifice, to give up official life, forego his large salary, his chance of promotion and a possible governorship in order to enter Christian work as a Y. M. C. A. Secretary. He accepted the call, and Dr. Eddy went with him to the Governor to obtain his release. After an hour's interview on the present crisis in China, and the need of developing the moral character of China's young men for future leadership, the Governor gave his consent.

Chinese Increase Contributions

THE increased liberality of the Christian Church in China is most encouraging. Taking into account the present difference of exchanges, last year's total contributions were more than five times the amount reported before the war, or five years ago. The question of self support is before the Chinese Church as one of its chief problems. *China's Millions.*

Student Conference in Shantung

IN Shantung, focus point of present world interest, the Grinnell College group held their first summer con-

ference, gathering their preachers and teachers for three weeks of close study and inspiration and inviting workers from the neighboring missions, including the London Missionary Society. The list of topics discussed furnish answer to the query sometimes raised as to whether missionary methods are interesting. They included: How Psychology Helps the Preacher—How May a Church Get to Work—The Function of a School as a Social Institution—China as a Teacher of Nations—How Reform Movements Develop, including prohibition, political democracy, and industrial democracy in series—Modern Views of Heredity—The League of Nations—Home Hygiene—and all of these in addition to steady daily work in Bible Classes and conferences on church methods and high purpose.

Presbyterian Church in China

VARIOUS Presbyterian organizations have united to form *The Presbyterian Church in China.* This church will prepare its own Confession of Faith and Book of Church Order, which will probably be based upon the standards of the churches represented by the missionaries who have built up the Chinese churches. Representatives of the churches of the London Mission and of the American Board have requested that they and their churches be permitted to join in the organization of the General Assembly. There are twenty-five presbyteries in China.

The Presbyterian.

For the Family Altar

THE following suggestions for family prayers were recently made by Chinese Christians and adopted in Kochow-Youngkong:

1. A quiet retiring place shall be found in the house where the family may be by itself. (In the Chinese household to find the "place" for prayers is a real problem.)

2. A fixed hour should be set aside; preferably 7 o'clock, or just before going to the day's work.

3. A hymn should be sung and a prayer offered, also at least one verse of Scripture read. The use of the "True Spiritual Food" calendar with its verse for every day is recommended. Where no member of the family can read, repeat whatever Scripture can be remembered.

4. Before "eating rice" a blessing should always be asked. Where there are children a verse of a familiar hymn may be sung.

5. Remembrance of God's mercies should be made. In times of special difficulties special prayer for help should be offered.

The Continent.

Phonetic Script Wins Favor

THE new Chinese phonetic script is sweeping every thing before it. The Governor of Honan has sent two representatives to Peking to learn the system and to come back to teach it in the normal schools. The Governor of Shansi requires that one person in each family be able to read the phonetic script. Over 5,000,000 pages were printed in less than six months. The Gospel of Mark is finished and is being sold at four coppers; the Gospels of Luke and John are half through the press. 70,000 New Year folders in phonetic script have been printed. At Chefoo the Chinese cooks put phonetic symbols on the pies. The Governor of Shansi is issuing a newspaper in phonetic script. The slogan "The Chinese Church a Bible reading Church within the next two years throughout China" has been taken up.

It is estimated that China's non-Christian illiterates number 324,000,000, and Christian illiterates, 188,000; while the non-Christian literates are given as 36,000,000 and Christian literates 125,000.

JAPAN-CHOSEN

Emergency Call

THE Japan Mission has sent a circular to the American Board constituting an "Emergency Call to Prayer." They ask for missionary reenforcements, for additional native

workers, for financial aid and for spiritual awakening. Japan's need for the Gospel and for spiritual guidance is emphasized in a few admonitory "don'ts."

DON'T turn down Japan because she has shown a selfish spirit in dealing with China.

DON'T turn down Japan because she has committed atrocities in Korea. Turkish atrocities against Armenia never stopped missionary effort in that land.

DON'T turn down Japan because of her militarism. Her struggling democratic spirit needs as never before the friendship of the American Republic.

DON'T turn down Japan because (you think) she is already Christianized. Japan is still essentially non-Christian. The Church within her is fighting against fearful odds.

Missionary Herald.

Religion and National Life

THE Japanese Minister of Home Affairs, Mr. Tokonami, feels greatly concerned over the social and economic unheaval occasioned by the War, and recently called into conference the heads of local governments, requesting their support in an effort to strengthen the moral character of the Japanese people.

He invited religious leaders representative of Hinduism, Buddhism, and of Christianity to a conference for the same purpose. At this gathering there were present, besides various Government officials, representatives of thirteen Shinto and fifty-eight Buddhist sects, and six Christian denominations. The Minister stated that he had come to feel deeply that legislation and economic regulations were of no avail in strengthening national character, and he begged religious leaders to add to their sermons words that would awaken the consciousness and guide the people at this critical moment.

A similar meeting was held in Osaka, under the auspices of the Mayor, which was attended by several other representatives of the city government, and of the Christian denominations in the city.

Life of Faith.

Work for Women in Japan

FOR every ten factory laborers in the United States, two are women and eight are men. In Japan, seven are women and three are men. In most of the factories in Japan, apprenticeship, low wages and dormitories are in vogue, with twelve to sixteen hours in a day, seven days to the week. A third of a million girls and women pour into the factories every day. Because most factory owners know nothing of the value of human life, the employees are used full speed with insufficient food and no care, then tossed aside and new material taken on.

Japanese leaders, realizing that the strength of the nation is being sapped, are inducing factory owners to offer unlimited opportunity to the Y. W. C. A. to come in and set up welfare programmes. Because of the unfit condition in which these girl workers in the factories are housed, the secretary of the Y. W. C. A. in Kobe is planning a Christian dormitory, with Japanese men and women ready to cooperate. Tokyo has 30,000 young women away from home. The Y. W. C. A. has dormitory space for eighty. The plan includes beside accommodations for Japanese business girls, a few bedrooms for missionaries and rooms for some of the five thousand Japanese wives who leave Japan each year to make new homes in the United States. It will cost $25,000 to carry out the plan, but the value is permanent and far-reaching, and deals with "life eternal."

Japanese Make Observations of Christianity

BISHOP Tucker, of Kyoto, Japan, writes that the special Japanese commission sent to the United States to study the influence of Christianity on American life reported that "While education, commerce and industry have been developed to a wonderful

degree, there is little evidence that the Christian religion is regarded as important by most of the people."

It is in accordance with the Nipponese turn of mind to wish to reach an accurate estimate of the practical working value of Christianity in national development, and if the report had been favorable, it is reasonable to suppose that missionary effort would have received material encouragement. The Commission was presumably an honest and thoughtful group of observers, but the question at once arises as to where their observations were made, and how extensive was their investigation.

John Jackson Memorial

NEGOTIATIONS are proceeding toward the establishment of a Home for Untainted Children of Lepers in Tokyo as a memorial to the late John Jackson, but the chief difficulty lies in acquiring a suitable site. The need of such a home in Tokyo is greatly urged by missionaries, who suggest that a moderate beginning be made with funds at present available, trusting that as time goes on the means for enlargement may be secured.

Bibles for New Year Gifts

IN the Island of Formosa, a prominent Japanese official not as yet a professed believer in Christianity, spent the sum of 50 yen (about $25) in the purchase of Bibles and New Testaments to give to his friends as New Year gifts. "The entrance of Thy Word giveth Light."

A Japanese View of Korea

THE Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America recently received a letter from Dr. K. Ibuka, President of a Christian College in Tokyo, in which he referred to Japanese administration in Korea as follows:

"In annexing Korea it was our purpose to better the condition of the people without any idea of discrimination. To my thinking, it is wrong to use the word colony for Korea, since it is a country with its own special historical development. The recent unfortunate disturbance in Korea, which was due to a lack of understanding, will turn out to be a great blessing to us, because it has aroused in us a renewed purpose to do our best for the improvement of Korean affairs. I assure you there will be a remarkable change in the administration of Korea."

Korean Missionary Society

NATIVE Korean women show themselves to be very capable in conducting the business of their missionary societies. The explanation is that the Korean woman is nothing if not practical, and is naturally evangelistic in spirit.

The women of six Presbyterian churches in Pyeng Yang have been united in one society for a number of years under the leadership of the first woman to receive baptism in that city.

The society employs eight women to go out two by two to villages and districts where there are no churches. Four of these women are engaged in preaching and teaching all the time. The other four are sent out on special trips, one trip lasting perhaps three or four months. A church recently organized largely owes its existence to the faithful work of one of these women.

Korea Mission Field.

AFRICA

The North Africa Mission

DURING the past thirty years the North Africa Mission has been working in Morocco, Tunis and Algiers. They have now 64 missionaries who are loyally seeking to win the Moslems to Christ. The force has recently been depleted while opportunities have increased so that there is a strong call for reenforcements. The work includes Bible depots, evangelistic meetings, schools, medical work, and training of converts. The address of the secretary

is 18 John St., London, W. C., England.

Egyptian Life Unified

THE Egyptian uprising against England in the summer of 1919 involved great loss of life and property —there were nearly three thousand casualties on all sides, one-third being fatalities—and many barriers to mission work were raised. Politically, the revolt sealed Egypt's fate, since England will hardly consider a nation ready to govern itself, which has exhibited such riotous tendencies. Many Egyptian leaders who in good faith contributed funds toward the movement as a righteous and worthy cause, deplored it when they realized its true significance.

On the other hand, the ill-fated movement has not been without hopeful portent. Apparently it has united Moslem and Coptic in the country's cause, and has demonstrated that, with a motive, the Egyptians can act concertedly. It has brought Egyptian womanhood out of orientalism into active life and has given all Egyptians a new sense of responsibility which is the foundation of real progress.

Prohibition in French Colonies

THE governor-general of French Equatorial Africa, who is also governor of all French colonies in West Africa—from Senegal to the Congo—has decreed that after January 1, 1920, the importation of alcohol is prohibited, as well as the sale or distribution to the natives of spiritous liquors. From the same date all drinking places kept by natives are to be closed.

Liquor on the Gold Coast

IT is reported that the Accra chiefs, when asked their opinion about the liquor traffic, replied that the white men had imported spirits from time immemorial as an article of trade. If they had now found out that the stuff was poisonous, and wished to stop its importation the chiefs were ready to accept the situation. They were willing to accept a better substitute. On the other hand, if the white men stopped the importation altogether, so much the better.

C. M. S. Review.

Barotseland's Christian King

LITIA Yetta, Barotseland's Christian king, appointed a day of humiliation and prayer before choosing a new prime minister. The man selected was Tawila, baptized with the name of Abrahama in 1899. At his investiture, King Litia caused all the people to assemble and addressed them in remarkable terms. "Tawila," said he, "What I say to you I say to my whole nation. What was our country? A little unknown land given over to disorder and anarchy, rushing to its ruin. If we have not perished, to whom do we owe that? To the missionaries. You have been instructed by them. What is important, above all, is to cling to what has saved us, to the Gospel, to God. It is He who has given us peace. You have to make the nation live, and in order for that you must lead it to *Life*. It is the Gospel that has made us live."

Life of Faith.

Tribes Becoming Independent

IN the Bechuanaland Protectorate, where fifty years ago all mission work was supported by outside agencies, there are now many native colored churches, quite independent of foreign aid. The Tiger Kloof Native Institution is sending out a succession of well trained native pastors and teachers who are taking increasing responsibility for the evangelization of South Africa.

Samoans Believe in Prayer

THE Prayer Union of Samoa has been of immeasurable value in educating the natives in Christian service. Its membership has increased tenfold during the past nine years. The Union is equivalent to an information bureau, as the following summary of its activities will show. Paragraphs requesting prayer on

social, political and missionary matters are inserted in the monthly magazine of the Samoan Mission. During the annual missionary conference, united prayer meetings are held. Nearly 800 persons were present in 1919. An annual booklet is published in Samoan, describing missionary activities, not only in Samoa, but on the Gilbert Islands and those in Papua and northern New Guinea. Fifteen hundred copies of the 1919 edition had to be printed to meet the demand.

The Prayer Union is a source of help and encouragement to the native Samoan pastors.

Queensland Aborigines

THERE are, it is estimated, 17,000 aborigines in Queensland, grouped in three settlements. Ten mission stations, subsidized by the British Government, are engaged in educating and uplifting these aborigines. The system aims at settling the natives on small holdings of their own, with a view to their becoming self-supporting. Surplus produce is disposed of at cooperative stores, each settlement having one of these under supervision of the government.

OBITUARY NOTES

Arnold Foster of China

THE death of Mr. Arnold Foster, missionary to China of the London Missionary Society since 1871, took place at Kuling, China, July 30, 1919. Mr. Foster's field of service was in Hankow until 1899 when he was transferred to Wuchang, and there he served until his retirement in 1911. In the years between his withdrawal from active missionary service and his going to Kuling, Mr. Foster acted as honorary pastor of Hankow Union Church. He was in the fore front of the many social and moral movements in China, and had a prominent part in the fight against the opium traffic.

Baron Nicolay of Russia

BARON Paul Nicolay, whose death occurred at Wiborg, Finland, early in October, was one of the contributors of this REVIEW. He carried on an important work among students in Russian universities and at the time when students were forbidden to hold public meetings, was in the habit of inviting small groups to his home, to bring them under the influence of the Gospel. When Dr. John R. Mott visited Russia, and held large gatherings of students, Baron Nicolay acted as interpreter.

The war compelled Baron Nicolay to leave Russia, and his last two and a half years were spent quietly in Finland.

Frederick N. Jessup of Persia

A cablegram received on December 9th announces the death of Frederick N. Jessup, an American Presbyterian missionary in Persia. Mr. Jessup was the son of the late Henry H. Jessup of Beirut, Syria and was graduaed from Princeton University in 1897. He has been in Persia for nearly twenty years where he has been one of the most highly valued workers. He died of pneumonia after a brief illness.

The Christian Movement in the Japanese Empire. Edited by Edwin Taylor Iglehart. 12mo. 450 pp. + xxvii with charts. Conference of Federated Missions. Tokyo, Missionary Education Movement. New York. 1919.

This new volume of a valuable year book is packed full of information in regard to Japan, Korea and Formosa. While chiefly concerned with Christian missions and viewing all matters from a Christian viewpoint, the authors and editors contribute much general information. There is a general review of the year in Japan, written by the editor, and a history of sixty years of Christian progress by Rev. H. S. Wainwright. The evangelistic, medical, educational, literary, social service, young people's and union work are described by various authors in an illuminating way. Here we learn for example of the institutional church work in city evangelism, the recent labor movements in Japan, and the Chosen Christian College. There are also missionary directories and statistical tables of value. There is almost nothing on the Korean Independence Movement.

A Labrador Doctor. By Wilfred T. Grenfell. Illustrated. 8vo. 441 pp. $4.00. Houghton, Mifflin Co., Boston. 1919.

Many friends of Dr. Grenfell, the picturesque and heroic missionary to Labrador, will welcome his own story of his life and work. It is a book of facts, of confessions, of adventures, of hardships; it describes the home life and the training of school days, the young doctor's experiences in East London, the influence of D. L. Moody's preaching, the work for North Sea fishermen, the lure of the Labrador, the tours and lectures, the ice-pan adventure, the unique courtship and marriage, and the war work. Dr. Grenfell closes his story with a statement in regard to his religious life. This is characterized by service for mankind and by the will to do God's will. There are statements and positions in this chapter that may be misunderstood and misinterpreted, but they are the honest statements of a useful Christian man. Dr. Grenfell seems to believe in a religion of good works, not only as a test of true Christianity, but as the basis of salvation. He says that what Mr. Moody did for him at his "conversion" was "just to show that under all the shams and externals of religion was a vital call in the world for things that I could do." A man's intellectual attitude toward Christ does not now trouble Dr. Grenfell, and his own theological views seem to be hazy. Nevertheless he says: "Christ now means more to me as a living presence than when I laid more emphasis on the dogmas concerning Him."

While we cannot agree with Dr. Grenfell in minimizing the importance of what a man believes, the truth for which one stands and the authority on which he bases the convictions that determine conduct, nevertheless we fully agree with his emphasis on the necessity for a Christlike life and in good works as an evidence of living faith. No doubt Dr. Grenfell really gives a larger place to creed than he acknowledges.

The book is written in the charmingly informal style that is characteristic of Dr. Grenfell. It is entertaining and stimulating—a book which men especially will enjoy.

Christianizing Christendom. By Rev. S. L. Morris, D. D. 12mo. 206 pp. Presbyterian Committee of Publication, Richmond, Va.

This text book, by the Executive

Secretary of Home Missions of the Presbyterian Church in the United States, is an able exposition of Home Missions. Dr. Morris starts with the teachings of Christ as the basis for his study on Christendom, cooperation, unity, American churches, the present crisis, race problems and the new era. As a study of principles and problems it is naturally less picturesque than some other studies of peoples and places, but the arguments are convincing and the principles enunciated are fundamental to a right conception of missionary responsibility.

Dr. Morris uses telling facts and charts to show that Home Missions in America constitute a large factor in world evangelization. He defines Christianity as "the Spirit of Christ in action" and differentiates between evangelizing and Christianizing. He makes the arresting statement that "America is being paganized faster than the world is being evangelized" and shows conclusively that while some towns may be over-churched, America is not over-churched. Those who come to this land must be brought under the sway of Christ and this country must become Christian or she will be a menace to the world.

Social Christianity in The New Era. By Chaplain Thomas Tiplady. 12mo. 190 pp. $1.25. Fleming H. Revell Co., New York. 1919.

The author of "The Cross at the Front" has written a new message to explain the lessons he has learned from the war. Mr. Tiplady describes some things he saw and draws his conclusions as to the state of society, the needs of men, and the opportunity and responsibility of the Church. He calls for a practice of Christian idealism in business, in the State and in social life; in the relations of capital and labor, the relations of the sexes and the training of children.

Chaplain Tiplady, who is a Wesleyan Methodist, first takes up the necessity of girding ourselves to a new battle—a battle at home for righteousness and brotherhood. If the world is to be saved from disaster, the Church must keep her soul awake. He calls for a league of churches to promote unity in Christian work. He asks for a new test of a Christian—namely, the likeness of the individual to Jesus Christ. He emphasizes the need for Christian ideals in social and industrial relationships. Here are chapters to stimulate thought and life and to furnish material for sermons.

The Social Gospel and the New Era. By John Marshall Barber, Ph. D. 12mo. 232 pp. $1.75. The Macmillan Co. 1919.

The Church, on the one hand, and society, on the other, are the two chief factors considered in this well balanced study of the "Social Gospel." It is a comprehensive and careful presentation of the subject from the Christian point of view of a professor in Boston University. He treats of the Kingdom of God as "a subjective state of the individual, * * * a present objective state in society * * * and a future event," emphasizing the social idea of the Gospel rather than the more fundamental relation of the individual to the Kingdom of God. Both phases of the subject need to be emphasized, for while the basis of all Christian social service is a right relationship to God, through Christ, this must produce a right relationship between man and man. Granted that men agree upon an ideal, the one thing needful is power to realize that ideal. Here is where many preachers of the "social Gospel" fail. They try to change men's lives before they change their hearts.

Dr. Barber gives some very practical suggestions for the promotion of organized Christianity, the development of Christian leadership,

the relation of the Church to social and economic life and the religious education of children. He rightly defines religious education as "the effort to impart a knowledge of the ideals and teachings of Jesus Christ and to develop such loyalty to them as will induce the individual to maintain a conscious fellowship with God and to practice Christian helpfulness." He voices the need for a high order of Christian teachers and of Christian leadership in our churches and other educational institutions. He quotes Professor Athern who says: "15,000,000 children in America receive no religious guidance whatever" and that "over 35,000,000 people over ten years of age are outside the membership of any church."

In view of these and other facts it is essential that Christians take up more seriously the task presented in the unchurched or overchurched rural communities and in the congested and foreignized cities. The volume is worthy of careful and discriminating study.

Our Italian Fellow Citizens. By Dr. Francis E. Clark. Illustrated. 12mo. 217 pp. $1.50. Small Maynard, Boston, Mass.

The national life of America will be profoundly affected by the admixture of Italian blood, and the interests of this country demand that the Italians who come to our shores be Americanized and Christianized. Dr. Francis E. Clark, the founder of the Christian Endeavor movement, has written this book for the purpose of creating a sympathetic attitude toward these Italians. This sympathy is an essential prerequisite for the success of Christian work among them, and is born, not of mere sentimentality, but of a better acquaintance with the people themselves. The author visited the districts and towns whence our Italian immigrants have come, and there had opportunity to study at close range their racial characteristics and the political, economic, social, religious and educational phases of their life. These factors must all be taken into account in order correctly to analyze and to understand the problem.

The book is well written and is pervaded by a spirit of fairness and by a wholesome optimism. It suggests plans which are constructive and practical, though there is no attempt to outline a comprehensive program for a complete solution of the probelm.

Ruling Lines of Progressive Revelation. By Rev. W. Graham Scroggie. 12mo. 144 pp. 4s. 6d. Morgan and Scott, London, 1919.

Dr. Scroggie, a reverent and conservative Bible student, has written several helpful books on Bible study and prayer. His latest volume is a series of studies to show the unity and harmony of the Bible. These studies include, besides an introduction on the unity of Scripture, The Dispensations, the Advents, Prophecy, The Types and the Kingdom and Church. They are brief outlines with many quotations from Scripture which offer an excellent basis for more complete investigation and for addresses on these subjects.

The Soul of America. By the Rev. Charles L. Thompson, D. D. LL.D. 12mo. 251 pp. $1.25. Fleming H. Revell Co. 1919.

Home Missions have been a mighty force in the development of America, and the one agency that has prevented America from losing her soul. Dr. Thompson, who was for some years secretary of the Presbyterian Board of Home Missions, gives in this volume the main contributions of Presbyterian Home Missions to America's present strength. He goes back to the early days of the Puritans and guides us along through the years of growth and progress as the representatives of the Church swept westward, touched the In-

dians, entered the Yukon, endeavored to regenerate the immigrants, to rejuvenate the country churches and to reach Spanish speaking peoples. Dr. Thompson is a lucid and forceful writer, a statesman whose view point is to be sought.

The Foundations of Mormonism. By Wm. E. La Rue. Illustrated. 12mo. 243 pp. $1.25. Fleming H. Revell Co. 1919.

Mr. LaRue writes as only one brought up in the Mormon church could write. He has brought together facts from original documents and from first hand knowledge that will greatly strengthen those who wish to combat the Mormon propaganda. The book contains a challenge to Mormons and a warning to those who are indifferent to the Mormon menace.

After a brief description of the character of Mormonism, Mormon history, Joseph Smith and the Mormon sacred books, Mr. LaRue (who is now a Baptist clergyman) explains clearly Mormon doctrines and institutions. The book is not as extreme in its denunciations as are some other anti-Mormon writings, it is not so entertainingly written as Mr. Cannon's or so full as Mr. Linn's volumes, but it makes an excellent practical and authoritative handbook on the subject.

Intervention in Mexico. By Samuel Guy Inman. 12mo. 248 pp. $1.50. The Association Press, New York. 1919.

Mexico is a live topic today in political, in business and in religious circles. It is a thorn in the side of Uncle Sam, and of the Roman hierarchy. Few Americans understand the Mexican people or the Mexican problem. They only know what some of the newspapers print, and that is either wholly false or only part of the truth.

Looking at Mexico through Mr. Inman's eyes we see the country, the people and the Carranza government very sympathetically. He speaks from knowledge gained by residence in Mexico as a missionary, by travel in these troubled days, by study and by interviews and correspondence. He is now secretary of the "Committee on Cooperation in Latin America."

Mr. Inman reviews the various aspects of the Mexican problem, and gives facts with which we ought to be familiar. There are many conflicting reports and opinions, and a layman needs a guide to find the way out of the intricate maize of the puzzle. With many illuminating facts and fitting incidents Mr. Inman shows the need for reliable sources of information. If this is true of Americans, it is much more true of Mexicans. With less experience in international relations, with few reliable newspapers, and with multitudes unable to read, it is little wonder that they misjudge American intentions and are easily led to believe that the United States wishes to swallow up their fatherland. Mexico is emerging from autocracy, and has not yet learned self-control and enlightened self-government. Mr. Inman assures us, however, that order is coming out of chaos, and that the Carranza government will make good if America will be patient. Already Mexico has won in its contest for the breaking up of landed estates, for a readjustment of taxes, for the right of suffrage and for the elimination of the Church from politics. They now need education and self-control.

The progress made in the past decade is clearly outlined in Mr. Inman's volume, and the character of Carranza is held up for admiration. On the other hand the faults of the United States and of Americans in dealing with Mexico are exposed, and many acts of injustice are rightly condemned.

"The Americans who have remained in Mexico," says Mr. Inman, "are the ones who now seem

to have the most hope for the country," and he backs up this hope with concrete facts. He also gives us his program for the solution of the Mexican problem. It is worthy of careful consideration. In a word, no one who wishes to judge Mexico fairly, and to speak with a knowledge of facts, can afford to overlook Mr. Inman's valuable contribution to the discussion of the question. "Shall America Intervene in Mexico?"

Ruling Lines of Progressive Revelation. By Rev. W. Graham Scroggie. 12mo. 144 pp. 4s. 6d. Morgan and Scott. London, 1919.

These studies in the unity and harmony of the Bible as a divine revelation, will be helpful to ministers and missionaries who wish to be strengthened in their confidence in the Bible and to study the Advents, Dispensations,-Prophecies, and types of Scripture. The book strengthens belief in the authority, practical value and uniqueness of the Bible.

The Gospel and the New World. By Robert E. Speer. 8vo. 313 pp. $2.00 net. Fleming H. Revell Co., 1919.

This volume presents no new Gospel for the old world as so many others profess to do. It is the world and not the Gospel that changes and there is no new remedy for the disease that has always affected mankind and appears in different forms.

Dr. Speer describes some of the signs of change, especially those wrought by the war. He points out some evidences of the new age —physical solidarity, economic unity, and political rapprochement. He shows that the Church of Christ has today a great task and responsibility as a witness to the truth, to God's love, to man's humanity, to righteousness, to service and to the power of God to transform the world.

The author deals with some great facts, principles, problems and forces. Among these are the influence of foreign missions on the war and vice versa; the relation of Christianity to the race problem; the relation of medical work and education to evangelism; western civilization and theology and eastern life and thought; missionary life and ideals and the relation of the Church to present day problems.

The battle that is still being waged all over the world is the old battle between selfishness and service of others, between worldly ideals and Christian ideals, between shortsighted human ambition and the all-inclusive Divine program. But as Dr. Speer says, "If ever there was a time when selfishness in individuals or in nations appeared mean and insufferable, that time is now." There are however, still multitudes of men, who claim to be Christian, who are distinctly provincial, for their practical interest in humanity extends only to their own nation. Jesus Christ came to save the world, and men today are in as much need of His atonement, His salvation, and His Lordship as they ever were. The great need today is for the Gospel of Jesus Christ.

The Christian Life and How to Live It. By W. H. Griffith Thomas, D. D. 12mo. 127 pp. 75 cents net. B. I. Colportage Ass'n. Chicago, 1919.

These practical studies in Christian life will appeal to many who would not be helped by controversy or apologetics.

The Modern Conflict Over the Bible. By G. W. McPherson. 12mo. 214 pp. $1.25 net. Published by the author. Yonkers, N. Y.

This volume deals simply and directly with the inspiration of the Bible, the evidence gathered from experience, from science, from the Bible itself; touches briefly on the Second Coming, the Resurrection, the Judgment, and opposes the attacks on inspiration waged by new theology, rationalism, etc.

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